



## PREFACE TO THE SECOND EDITION.

I have very great pleasure in presenting to my readers the Second Edition of "Pleasures of Essay Writing." The exhaustion of the First Edition within the course of less than two years and its wide circulation as a help book even in first rate High Schools, bear testimony to its merit and usefulness to an appreciable extent. Attempts have been made to make the New Edition still more useful by introducing a considerable quantity of new and important matter.

The present Edition of the book has not only been revised and enlarged, but also remodelled and overhauled. The entire book has been improved upon and much matter that was unsuited to the requirements of students has been omitted and much new matter added.

The second part of the book deals with the Pleasures of Letter Writing, containing specimens of nearly all sorts of communications—private, commercial and official. As a result of all these changes, the book has considerably increased in bulk (by a 100 pages) yet the price of the book remains the same.

I am confident that with these alterations, additions and improvements, the book will be better appreciated by those for whom it is intended and I trust that it will receive a warmer welcome and wider circulation than it has enjoyed so far

Lastly, it remains my pleasant duty to thank all those who have used the First Edition and have favoured me with their valuable suggestions that have guided me in the preparation of the New Edition. All suggestions for the future improvement of the book will be gratefully received

D. M. Gupta

Jain Hostel, Agia.  
June 1st 1938

## EXTRACTS FROM PREFACE TO THE FIRST EDITION.

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My chief aim in writing this book has been to create an interest for original composition. .. This book, I hope, will enable the Students to get rid of the dread of writing essays.

My "Pleasures" possesses features which differ from and are an improvement upon similar books already in the market. . I have tried to find out the practical needs of students and to fulfil them in my book to the best of my ability.

The subjects for essays dealt with in this book have been taken from the Examination papers. I believe that my "Pleasures" is well adapted to the practical needs of the students preparing for the High School and Intermediate Examinations of different Boards and Universities.

.. .. My "Pleasures" may not serve as a cram-book, but, I hope, it will prove of some help and guidance to those who are really desirous of acquiring 'the art of essay writing



I have spared no pains to make this little book a really helpful and useful guide to students and teachers alike, and I know, my labours have not been inconsiderable. Whether I have been successful in my aim or not is left for others to judge .

AGRA,  
*March 3, 1936.*

D. M GUPTA.

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# INTRODUCTION.

## WHAT IS AN ESSAY.

The word "essay" means an attempt and as such cannot claim to be exhaustive. In its modern sense the term 'essay' is used for a well arranged and well ordered piece of composition within certain limits of time and space. It is the expression of one's thoughts and ideas regarding a person, thing or fact. It contains different thoughts of different writers on different subjects. Hence essays written by different authors on the same subject may widely differ from one another. An essay should neither be too long nor too short. To make the essay attractive and interesting, thoughts should be illustrated by means of examples.

## ESSAY WRITING IS AN ART.

The aim of art is to give pleasure. Essay-writing is an art and as such gives pleasure. Like all other arts it requires a great amount of skill on the part of the essayist. Persons lacking in the originality of ideas and a sense of arrangement can never be successful essayists. Every artist whether a painter or a sculptor, requires some materials to work with. The materials necessary for the essayist are not the paints and canvas of the painter nor the marble and tools of the sculptor, but words and ideas. Like all other arts essay-writing improves by practice, patience and skill.



## HOW TO WRITE AN ESSAY —

Every literary art is concerned chiefly with three things—namely, matter, manner and capacity to please. Applying the same test to essay-writing we have to see what kind of matter has been dealt with in a particular essay and in what manner. Further, we have to examine whether it is capable of giving pleasure or not. Matter and manner are the two chief points which deserve our special attention at this stage.

### MATTER —

The matter of an essay means what a person has to say on a particular subject. He is free to express his views regarding that subject. The following points may be carefully remembered to make the essay pleasing and interesting.

### THINK BEFORE YOU WRITE —

A student must always know beforehand what he is going to write about. The subject which he has selected for his essay, must be carefully thought over. Further, he should note down on a piece of paper the various thoughts as they suggest themselves to him in the course of his thinking. Next he should arrange these unsystematic thoughts in a logical form and prepare an outline of the essay to be developed later on. The outline, if thoughtfully drawn, would safeguard against the inclusion of unnecessary points or the leaving out of the necessary facts.

If the subject at the disposal of the student is difficult and does not suggest thoughts to him, he should at once start by asking questions beginning with 'what', 'why', 'when', 'how', and 'where'. To illustrate our point let us take the subject 'patriotism'. A student finds it difficult at first to write any thing about it but let him ask —

- (1) What is patriotism ?
- (2) How can it be acquired ?
- (3) Where patriots are found ?
- (4) What are its advantages ?
- (5) Why should it be acquired ?

The answers to these questions will give the student sufficient matter to write his essay

### DIVISION OF THE ESSAY INTO THREE PARTS *i. e.* THE INTRODUCTION THE BODY AND THE CONCLUSION

#### *(a) The beginning or introduction*

This portion of the essay should be short and striking, because it is the first impression which always counts. The introduction of an essay need not be greater than its body. The essential feature of a good introduction is to convey to the reader's mind what the general aim of the essay is going to be. It should also slightly suggest what form the body of the essay is going to take.

(b) *The body of the essay .*

This portion of the essay contains the development of thoughts on the subject in hand. The ideas introduced in the beginning are elaborated in details at this stage. The body forms the most important part of the essay and so should be carefully designed.

(c) *The conclusion .*

The end like the beginning should be necessarily short. It should not be hasty or abrupt. It should not suggest to the readers that you concluded your essay at a place where it should not have been closed. Nor should it indicate that you came to that end suddenly, forced by circumstances such as want of time or space. A good way to conclude an essay is to give a short summary of the ideas contained in the middle part of the essay. The concluding words should be so chosen as to leave a permanent impression upon the mind of the readers.

## ARRANGE THE ESSAY IN PARAGRAPHS

Without a proper arrangement of thoughts an essay would read dull and monotonous. The readers would not like to go through it. The division of an essay into paragraphs would certainly make its reading easy provided that each paragraph contains the development of one central thought. There should be a unity among the paragraphs. They should be so arranged as to let the idea flow from one

paragraph to the other without forming an awkward break between them

## STICK TO THE MAIN POINT

A student should stick to the main points of the essay as far as possible. He should not wander about in the mazes of irrelevant side-thoughts at the cost of the principal theme of the essay. For instance, a student writing on the village life should be quite clear about the various points connected with it and make only passing references to the city or town life.

## OBSERVE A SENSE OF PROPORTION.

Just as the sense of proportion is an important factor in drawing pictures so also it is very essential for essay-writing. The picture of a man with his nose larger than his head, will certainly make people laugh. In the same way an essay giving no importance to the main thoughts and attaching undue importance to the least important ones, will read absurd. For example, if a boy is asked to write an essay upon a 'mela' he should give prominence to each part of the essay according to the nature of its importance. He should not fill up the pages merely with the accounts of his journey and trivial incidents connected with it. He should, on the other hand, allot a proportionate space to the description of the mela and its dangers and attractions, advantages and disadvantages.

## KEEP UP THE READER'S INTEREST TO THE END

In order to achieve this point the facts of the essay should be arranged in accordance with the degree of their importance. All the important facts of an essay should not be put in at the beginning, because this will lead to the disinclination of the reader to go through the remaining part of the essay. An essayist should so arrange his facts as to sustain his reader's interest till the end.

After matter which is of primary importance for an essay, comes manner. The value of 'matter' depends upon its manner of arrangement. Howsoever precious and thoughtful the matter might be, no body would like to read it until it is given a proper and suitable form. A good style beautifies matter and compensates for its defects. If the style of the essay is not pleasing no body would like to read it.

Notice the following —

### THE ESSAY SHOULD BE WRITTEN IN SIMPLE ENGLISH

The writer's aim should be to use simple plain and easy words of common speech. He should avoid all attempt at using uncommon and difficult words. He should express his ideas without putting in unusual words about the meaning of which he himself is doubtful. Thus for example he should use 'peace' and not

'tranquillity', 'put out' and not 'extinguish' etc. The merit of an essay does not depend upon the number of difficult words used in it, but upon the smooth flow it contains

## THE STYLE MUST BE CLEAR AND LUCID

The word 'lucid' means clear and transparent through which things can be seen distinctly. When applied to the style of an essay, it means that the essay must be written in such a clear style that the reader may be able to understand the meaning of the writer exactly and without an effort. To attain lucidity of style the following points may be borne in mind

- (1) Arrangement of words in their proper order
- (2) Avoidance of ambiguous words.
- (3) Little use of words that are out of date.

*N B* We shall talk more on the use of words in a separate paragraph

## BREVITY OF STYLE SHOULD ALWAYS BE AIMED AT

Brevity of style signifies two things. In the first place it indicates that the essay should not be too long. It should be brief and to the point. Secondly, it means that only such words should be chosen as may express the greatest amount of meaning with the smallest number of words. For example, the sentence "Her affection for

that boy who happened to be her son was very great could be well expressed by saying 'She loved her son dearly'

## THERE MUST BE A FLOW

The essay should be written in a pleasing style. The words and phrases should be so chosen and so arranged that the meaning may appear to be quite clear. An essay should not contain such expressions as may displease the reader.

An essay may be written in an excellent style and may contain a great deal of well-arranged information, but if it lacks tidiness it loses much of its value. To achieve neatness an essay must be written in a good hand-writing without scribbling words or throwing ink on paper.

## SUMMARY OF THE GENERAL HINTS

(1) From a number of subjects that select the subject about which you have the greatest number of ideas. Do not think of any other subject while you are writing on your first choice. Begin with a key sentence.

(2) Make an outline for the sake of convenience and follow it closely.

(3) Arrange your thoughts in a logical order. See that one idea leads to another.

(4) Allot a suitable length to each paragraph in proportion to the importance of the idea which it contains. Link each paragraph to the next.

(5) Have a good beginning and a good end.

(6) Note carefully the time at your disposal and try to finish the essay in time

(7) After you have finished, read the essay over again and correct bad constructions, clumsy repetitions and obscure sentences

(8) Take care of punctuation and spelling Words about which one does not feel sure should always be avoided

(9) Close with a forcible sentence containing some reflection on the matter.

(10) Emphasise words and ideas

(11) Vary the length of sentences and introduce word-pictures on which the mind may dwell.

(12) Select suitable descriptive words

(13) Develop the account by one or more of the following plans —by giving details, by contrast, and by simple narrative.

## MATERIALS REQUIRED FOR AN ESSAY

The writing of an essay may be compared to the construction of a building. Just as we cannot proceed to construct a wall without the necessary bricks and stones, similarly, we cannot write a single sentence correctly if our vocabulary is not good. The combination of a number of well arranged words to express some idea leads to the formation of a sentence. Different sentences are like different walls of the rooms of a building. Several walls when raised in a proper order form a room. The rooms in the case of the essay are paragraphs. The building



consists of several rooms arranged in a proper order. In the same way the combination of a number of paragraphs makes the essay a complete whole. Just as every brick, every piece of stone and every wall is responsible for the maintenance of harmony and proportion in the building, in the same way words, sentences and paragraphs have their own special value in an essay. We cannot take out any of these without spoiling the whole.

### ON THE USE OF WORDS

- (1) Have a good vocabulary at your command.
- (2) Use only such words as may express the idea you intend to give
- (3) Be always simple
- (4) Be always exact in the use of synonyms
- (5) Try to know the difference between similar words and use the best-fitted and most suitable words
- (6) Do not be too general
- (7) Do not use obsolete, slang and obscure words and expressions
- (8) Do not coin words and phrases

### ON THE CONSTRUCTION OF SENTENCE.

*Unity is the first golden rule of sentence construction.*

Different words in a sentence should be so arranged as to express the meaning clearly. There should be harmony within the words.

themselves In order to illustrate our point let us examine the following faulty sentences.

*Incorrect :—*

Ram quickly drank his glass of water feeling very thirsty

We watched the match from our window which lasted for an hour

While running to school this morning a car rushed by and collided with a tonga.

My friend brought glad tidings of good news

In the first sentence it appears as if the glass of water feels thirsty The correct form of the sentence will be 'Ram, feeling very thirsty, quickly drank the glass of water' In the second sentence 'which lasted for an hour' should be kept along with "match" Thus we should say "From our window we watched the match which lasted for an hour." In the third case the participle 'running' is used without any reference to its subject The correct form of the sentence should be—'While running to the school this morning, I saw a car rush by and collide with a tonga.' In the fourth case 'tidings' and 'news' mean one and the same thing so only one of them should be used to maintain unity in the sentence

The students are advised to avoid the following faults —

(1) The misplacing of qualifying words, phrases and clauses.

(2) The use of participles without the doer of the action.

(3) The use of more words than are necessary for expressing the meaning

(4) Similar ideas expressed in a different way in the same sentence

*Clearness is the second golden rule of sentence construction*

Clearness in a sentence can be achieved by using simple and direct words in their proper place.

*Emphasis is the third golden rule of sentence construction*

To produce emphasis in a sentence words should be placed according to the degree of their prominence. Compare the following two sentences

1 You will be pleased to learn that our brother has safely returned from the hills.

2. Our brother has safely returned from the hills

The central idea in both the sentences is the brother's safe return, and it is clear that this important fact is more clearly emphasised in sentence (2) than in (1). To make the first sentence more emphatic we should write "Our brother, you will be pleased to learn, has safely returned from the hills"

In order to achieve emphasis it is well to avoid closing sentences with such insignificant words as "to," "of," etc. The sentence 'Whom are you speaking to' appear feeble, but much more

emphasis is given to it by writing—"To whom are you speaking"?

Emphasis is produced by the repetition of important words e g. "Half a league, half a league, half a league onward"

"The valleys are sand, sand, sand, still sand and only sand, and sand and sand again."

"Your Arabs moan, your camels sigh, your skin glows, your shoulders ache."

These sentences afford excellent examples of the clearness of expression and the repetition of expressions for the sake of emphasis. Emphasis can be produced by the following methods:—

(1) By placing important ideas first or last in a sentence.

(2) By arranging ideas in their ascending order of importance.

(3) By repetition of words, or by using words conveying similar meanings

### *Variety is the fourth golden rule of sentence construction*

Variety can be produced by varying the length of sentences. Sometimes long sentences should be used and at other times short ones, which may help to enliven a passage

## SUMMARY OF THE POINTS ABOUT SENTENCE CONSTRUCTION

(1) Sentences should contain a single idea in each case.

(2) They should aim at unity, clearness, emphasis and variety

- (3) They should not be loosely worded.
- (4) They should not be too long.
- (5) They should be grammatically and idiomatically correct
- (6) They should not be obscure and ambiguous
- (7) They should not be figurative
- (8) They should be connected with one another by proper conjunctions

## ON PARAGRAPH CONSTRUCTION

A group of sentences arranged in order to develop an idea is called a paragraph. The rules which apply to sentence construction also apply to the construction of paragraphs. But two more points—the use of “contrast and the value of giving details” deserve special attention.

The use of contrast is a helpful way of writing sentences and developing them into paragraphs. Notice the following sentences and mark how they are contrasted —

The evening was fair and pleasant, yet not without signs of the storm

She had gentle, winning ways but an impetuous temper

There were children in the house and yet all was quiet

These sentences indicate how thought can be developed by means of contrast. Besides this, the value of giving details in writing is by no means less important. Notice the following few lines which give in all the necessary details.

Never was a spot more variously flowery ; primroses yellow, lilac, white, violets of either hue, cowslips, ground ivy, pansies, straw-berries, etc formed beautiful signs

Before beginning to write an essay on any subject you must ask yourself such questions as the following

Unity —What is to be the central idea, the chief point of the paragraph ?

Clearness —What will be the key sentence ?—What the closing sentence ? How will the paragraph be developed ?—by contrast or by giving details or by both ? In what order shall the different points be mentioned so as to develop the main idea of the whole ?

## EMPHASIS

What facts will be placed in prominent places in the sentences ? Is there to be any repetition of ideas or words ? Is there to be a climax ?

## VARIETY

With what short and forcible sentences can the paragraph begin ? How many long sentences are required ? How can the monotony of similar expressions be avoided ? How can many mental pictures be suggested ? What descriptive words shall be required ?

## KINDS OF ESSAYS

Essays may be classified according to the nature of the subject they deal with Broadly

speaking they are divided into three classes *i. e* descriptive, narrative and reflective. They may be further sub-divided into historical, instructive and argumentative essays.

## THE DESCRIPTIVE ESSAY

This type of the essay gives chiefly the description of some place, or thing or subject, as for example, a town, a temple, a building or an article etc. It might describe either natural objects such as animals, plants, coal, or artificial objects such as boats, steam-engines, aeroplanes, candles etc. It may also describe journeys, appearances of persons, different kinds of dresses etc.

The description must be definite and particular, not vague and general. It should present before the mind's eye a definite picture of the thing described.

The writer, while describing a scene, should describe the object nearer to him in greater details than those which are far off. Thus while describing the sight of a platform at the arrival of the train, one need not describe anything above the booking-office or the Dharamshala connected with it.

In every descriptive sketch there is generally one central point of interest on which the attention is focussed. The skill and art of an essayist lies in bringing the central point before the readers in greater details than the other minor points subsidiary to it. In the above example of the arrival of the train, greater time and space should be allotted to the busy

allotted to the description of the hurry and bustle than that of the compartments

In order to make our descriptions effective and definite, we must take the help of qualifying words and phrases. Notice the following sentence. It was *pitch* dark when I reached the heart of the dense forest haunted by *murmuring* streams and *wild* roars of *ferocious* animals.

The use of similes is very helpful to a writer, and it makes descriptions vivid and forcible. But similes must be natural, not forced.

When writing artistic descriptions whether of scenes, buildings, or animals it is good to begin by describing in broad outlines the larger parts which first attract the eye and then to mention the various details which go to complete the whole.

A descriptive essay should take up one by one the parts of object which we are required to write about. The best thing for us to arrange our ideas would be to begin with what we see or observe and end with what we can think of or imagine about it.

The following point may be remembered in regard to the descriptive essay.

There should be no attempt at exaggeration. Every object should be observed closely and accurately.

2 Only significant details should be selected.

3 Selected details should be so arranged as to produce a clear picture in the reader's mind.



4 Precise and apt words should be chosen to make the description vivid and impressive

5 In order to make the descriptions graphic comparisons and contrasts should be introduced

## THE NARRATIVE ESSAY .

This class of the essay is concerned with the narration of some event, real or imaginary. The events may be historical such as the Indian Mutiny, Reform Bills etc. The narrative essay may also take its theme from biographical subjects such as the lives of great persons like Budha, Mahatma Gandhi etc. The narrative essays, might also deal with legendary or mythical subjects such as the story of the Ramayan, the Bible, or of some occurrences or accidents.

The following points may be remembered in writing narrative accounts

1 Event should be related as far as possible, in the order of time in which they occurred

2 Every narrative must have a plot that is, a well thoughtout plan leading to a climax

3 A sense of proportion must be maintained. The important facts should be emphasised and minor points passed over.

4 The characters of the narrative should appear real and life-like, as far as possible

5 In order to avoid irrelevant details, the narrative must be brief

6 A good narrative should always contain pieces of good description.

7. The writers own opinion about the characters of the narrative should also be expressed

8 To give dramatic effect to the narrative, conversations should be introduced

## THE REFLECTIVE ESSAY

The reflective essay is the elaboration of a writer's thoughts and reflections on a subject generally of an abstract nature. It may consist of discussions on various subjects of interest such as, "The Choice of a Profession", 'The value of Discipline', "Courage' etc.

In order to write an essay on a subject of abstract nature, the writer must be able to collect a number of ideas suggested to him during the course of his deep thinking over that subject. But merely having a number of ideas will not do until they are so arranged as to form a continuous chain of thoughts

The abstract ideas in an abstract essay should be illustrated by facts either from actual experience or examples from books. As there are various aspects of the reflective essay, the writer should give expression to his own point of view regarding that subject

A reflective essay must be interesting to read The writer should always aim at carrying his readers away with him

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## MY FIRST DAY AT SCHOOL.

### OUTLINES

- 1 *Introduction*
- 2 *Name of the school, date and time*
- 3 *My impression about the building.*
4. *Visit to the clerk's office, filling up of the Admission form*
- 5 *Interview with the Head Master*
6. *Test Examinations in different classrooms*
7. *Admission Fees deposited, classes attended*
8. *Variety of students—their behaviour and dress*
- 9 *My impressions about the teachers*
10. *Conclusion.*

It was the first week of July The dates of admissions were fast approaching My brother fixed beforehand the date and time for our departure to Hathras in order to get me admitted in the P. B A S. High School

We made the necessary preparations and determined to leave for Hathras the next morning, the 9th of July The feeling of separation from my parents made me restless I could not have a proper sleep that night Two problems ever kept haunting my mind The first was the anticipation of the difficulties I might suffer at a new place The second was the thought of separation from my parents There was a struggle in my mind whether to go for admission

or not Being a young boy of about twelve I could not decide what to do But my face expressed the gloom of my heart. At last the day dawned and my brother asked me to accompany him to the school It was with a heavy heart to leave the heaven of home However, I bade farewell to my parents and sought their permission to go They too looked very sad The thought of separation from their dear son was a matter of sorrow to them. They bade me farewell with a flood of tears in their eyes At this emotional sight I also burst into tears and expressed my unwillingness to go that day But my brother would not listen to my request Consequently we started, with our necessary luggage and reached the school at Hathras at about ten o'clock in the morning. We left our luggage in the school hostel with a friend of ours and directly went to the school for admission

Fortunately my elder brother was an ex-student of that school and was well familiar with the Head Master and most of the members of the staff He encouraged me in every possible way, still my heart began to beat fast. I felt a great deal of nervousness As soon as I reached the main gate of the school I was wonder struck at the grand and magnificent sight of the building The school building was splendid indeed Had my brother not been with me I would not have even dared to get in I was only a boy of twelve Upto that time I had had no occasion of visiting such places I had always remained confined within the four walls of my house To a simple villager like me such a

huge building appeared to be a matter of great surprise. However, I felt sure that a school possessing such a magnificent building, must be a good one

After a few moments' amazement at the sight of the building I was directly taken to the clerk's office. My brother saluted the clerk and I followed suit. He took a big form from him and filled it up in his own hand-writing. There was a great rush of students and their guardians. Many new comers like me had already made their appearance there. Their sight gave me some relief. My heart began to cease palpitating. The clerk's office was well furnished with papers. Students were not allowed to fill up their forms inside the office. There were benches for outsiders in front of the office. But since my brother was acquainted with him, we did not have to face this difficulty. My form being duly filled, we proceeded to the Head Master's office.

At the time of admissions the Head Masters are generally found to be ill-tempered and irritable. The work of admission being tedious tells upon their patience. Another reason why they look dry and unsympathetic is the pressure of over work in the beginning of the session. Our Head Master was not an exception to this rule. My elder brother had been his student. He took me to the Head Master and requested him to admit me to class VIII. The conversation which went on between him and my brother, made me feel nervous. My heart began to sink. At every moment I was fearing lest the Head-

Master might ask me some questions. At last the dreaded moment came. He put a series of questions to me the answers to which made him express his unwillingness to admit me. He asked me how I could be able to finish the course of class VII within three months after my Vernacular Middle Examination. But I was ready to be examined. My brother requested him to examine me and see whether I was fit for admission to class VIII. He wrote an official chit for my test examination and mentioned therein the names of the teachers who were to examine me and the rooms where I was to be examined. There was again some hesitation in my mind. Both of us came out of the office and mixed with the crowd out-side. There was a great rush of students coming from different quarters. They were all forcing entrance into the Head Master's office. Some were admitted, while others went back disappointed. The sight of his office was very impressive. It was well furnished and beautifully decorated. Our attention was captured for some time in the appreciation of these things. By this time my brother had finally decided to get me examined.

Now I was to undergo the ordeal of the test-examination. I had to deal with different teachers who asked me questions on different subjects. My preparations for the Vernacular Final Examination enabled me to correctly answer all the questions in all the subjects except English. I answered some of my English questions alright, but many of them I could not.

They put questions in English, but I failed to express my ideas in English. I was given good remarks in all other subjects and in the column of English was written 'he can get on'. This gave me a sort of encouragement.

We again went to the Head Master and gave the chit back to him. He would have gladly admitted me had he not thought of the optional subject. He asked me what optional subject I was going to offer. I replied 'Science'. He was not prepared to allow me to take Science, but I could take Drawing or Sanskrit if I liked. My brother persistently requested him to allow me to take Science and assured him that I would make my deficiency up. After a great deal of hesitation and discussion he permitted me to take science on the condition that I must pass in that subject in the First Terminal Examination. After giving him thanks, we again came to the clerk's office, deposited the dues and noted the timetable down.

Though no regular classes were held that day, yet I was in duty bound to go to the classes after my admission. I did not know where my class was going on. Once or twice I entered other classes and was befooled by the students. To the old boys of the school I appeared to be a laughing-stock. At times they laughed and even clapped at me. But being a new comer, I had to bear patiently the insults done to me. I was quite ignorant of the ways and manners of High School life. I had to meet with students of different tastes and tempera-



ments A speedy adaptation to these environments was an impossibility Some of my class-fellows were too proud to talk to me, others were busy in making a noise in the class unmindful of the teachers' presence The class teacher himself put a very funny question to me "From which jungle are you coming" ? I thought it best to keep silent and give him no chance for further remarks This incident was really painful to me But other teachers were quite gentle and sympathetic They gave me every possible help and encouragement, and asked me to refer my difficulties to them They introduced me to their old pupils and asked them to behave properly towards me That was more than what could be expected of teachers to whom I was quite a stranger Their good behaviour gave me sufficient relief

Now the school time was over The ringing of the school bell created a great deal of hurry and confusion Students and teachers retired to their respective places. I also started for the hostel and became a hosteler My brother stayed there for about three days in order to cheer me up By and by I got accustomed to the school atmosphere and felt quite at home I can never forget the novel experiences and pleasant associations I had on my first day at school

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## MY SCHOOL

### OUTLINES —

1. *Introduction :—Name of the school ; District or town in which it is situated.*

2. *History* :—When founded, name of the founder, kind of school, how maintained
3. *Situation* :—Description of the building, laboratory, museum, library, hostel and play-grounds.
4. *Head of the institution, members of the staff, the class teacher.*
5. *Hours of work The time-table. The system of terminal examinations and weekly records*
6. *Special features of my school e g. religious teaching, music, swimming, manual training, classes for general knowledge*
7. *The debating society, scouting, games and sports, poor Students' Aid-Fund.*
- 8 *Discipline—monitorial systems*
9. *Conclusion. My feeling for the School. Its future possibilities*

Owing to the development of education, schools are multiplying in every province. Some of them are good for nothing, while others are ideal ones. Fortunately my school is one of the best High Schools in the United Provinces. It is called The Phool Chand Bagla Anglo-Sanskrit High School. It is situated near the Hathras City Station on the right side of the road leading to Aligarh. Hathras is a big commercial town in the Aligarh District.

The school was founded about the year 1919 as a result of liberal donations made by the Bagla family. There is a great deal of landed property attached to the school, which supplies

it with funds. It is an aided and recognised high school. The government also makes an annual grant of about ten thousand rupees. The revenue yielded by the landed-property, together with the Government grant and school fees, enables the school to meet its expenses. The school owes its existence chiefly to the efforts of Rai Bahadur Seth Chuanji Lal Bagla. It prepares boys for the High School Examination of the Allahabad Board. The school is chiefly noted for its results, distinctions in games and discipline.

The building of this school is very grand. It costs about two lakhs of rupees. It is situated near the Hathras City Station. The main building consists of many big rooms to accommodate different classes. Our school has a very grand and magnificent hall which is well decorated with pictures and flags. It is in this hall that all the school functions are held. Several rooms are connected with the hall by means of roofed galleries through which students may pass from one class to another. The hall is situated in the middle of the main building and on both the sides of it are situated the Head Master's and the Clerk's office. Both these offices are well furnished. On the two corners of the main building are situated our laboratory and the drawing room. Both these rooms are well decorated with pictures and scientific apparatuses. Our laboratory is very rich and has the most upto-date instruments and apparatuses. Owing to their plenty and richness, boys are asked to make experiments by themselves.

under the guidance of their science teachers. Our school also maintains a good library containing books on all subjects. The library is in charge of a teacher who gets some allowance for this work. There is no separate room for our library. It consists of several book-shelves in the hall.

Opposite to the main gate of the school, on the other side of the road, is situated our school hostel which provides decent living at cheap rates. The monthly expenses, including school fees, hardly exceed Rs 12. The admirable management of the hostel by the warden and a spirit of goodwill and sympathy reigning among the students make the hostel an ideal institution. Many students have to go back disappointed for want of accommodation in the hostel.

Besides this, our school also possesses spacious play-grounds surrounding the main building. The play-ground embraces a large area and is divided into different sections. There are two tennis courts, two hockey fields, two football fields, three volleyball fields and two cricket courts on the play-ground. Games and sports are compulsory for all boys, and the absentees are fined. In addition to this, students also have to undergo physical training and drill. Thus every kind of facility is provided for physical development in our school.

The successful management and administration of an institution depends upon the ability and tact of the head of the institution. Our Head Master, Lala Brijmohan Lal, B A., L. T. is really a very capable man. Through his

efforts our school has earned a good name and reputation. He has acquitted himself creditably in every sphere of the school-life. But his assistants are not to be ignored in any way. The members of the staff are sympathetic and kind-hearted. They spare no pains to bring about the physical, mental and moral development of their students. They are about thirty in number and cherish feeling of love and affection for their students both inside the class and outside. There is always a close relationship and harmony between the teacher and his students.

Our school begins at 10 a. m. and is over at 3 p. m. There are six periods in all, each period consisting of forty five minutes. After the third period we have a recess of about thirty minutes. The teaching work follows the time-table strictly. Different periods are fixed for the teaching of different subjects. In order to make the students revise their books, weekly record examinations are held. The promotion of students depends upon the results of the three terminal examinations combined together. The minimum pass marks are forty percent. Both the teachers and the students take pains to maintain their school reputation by their excellent work and conduct.

What distinguishes our school from institutions of a similar kind is the provision it makes for providing training in various directions. It imparts moral instructions as well. Students are inspired to discharge their duties honestly towards God, their country and family. Music classes are held at night with a view to popularise classical Indian music. In the evening boys

are taken to the canal and taught swimming. General lectures are arranged to widen the students' information on general topics. They have at times separate papers on music, religion and general knowledge in the examination, so that they may not neglect these subjects. All these factors largely contribute to the broadening of students' outlook.

Apart from this, every effort is made to bring about harmony and co-operation among the students. To achieve this aim our school has organised debating societies, scouting, games and sports. Our school also maintains a Poor Students' Relief Fund, which gives financial help to the poor students.

The monitoial system, both in the school and the hostel, maintains good discipline. Discipline is one of the most important features of our school. The Head Master and the members of the staff are very strict in matters of discipline, and students are at times caned for breach of school regulations.

I personally have a very great regard for my school. It has infused in me a spirit of love and respect for my teachers. I love it like my own home. It is the first seat of learning where I had the honour of reading for so many years. It has helped me physically, mentally and morally. It has roused my religious and social sentiments. It has prepared me for further education. If it continues its present pace of progress I am sure, it will be raised to the standard of a degree college. May God grant it an era of peace and prosperity and a long lease of glorious future.

## ADVANTAGES AND DISADVANTAGES OF HOSTEL LIFE

### OUTLINES —

- 1 *Introduction*
- 2 *Advantages :—*
  - (a) *Physical—Healthy surroundings ; compulsory games , regularity in diet Physical training and drill.*
  - (b) *Intellectual : Regularity in studies ; debates and lectures*
  - (c) *Moral :—Habits of self-reliance, discipline and unselfishness*
  - (d) *Social :—Corporate life, opportunities for service, criticism of friends on one another's conduct*
  - (e) *Freedom from worries and anxieties of home life*
- 3 *Disadvantages :—*
  - (a) *Separation from family and home-life Lack of parental affection*
  - (b) *Insufficient care in cases of illness.*
  - (c) *Food not very good Difficulties when cooks run away*
  - (d) *Some boys become extravagant*
  - (e) *Interruption in studies*
  - (f) *Bad companionship*
  - (g) *Party feelings*
- 4 *Conclusion—Comparison between a hosteler and a day-scholar. Any suggestions about improvement in hostel life*

Hostels are generally a part of the school life and make up for the home for a boy who comes to study to a city from outside In

such cases hostels are a great boon to the student community. Hostels are very closely connected with the school. The hosteler feels to be more fully a part of the school than the day-scholar who simply attends the class-rooms. The day-student is like a visitor who spends his day at the school and then goes home in the evening. On the other hand a hosteler is a member of the school family and remains at school day and night.

The advantages derived from residing in a hostel are many. The hostel life is conducive to health in the first instance. A hosteler has got to attend his games, physical training and drill punctually and regularly. He is regular in matters of diet and food. His physical defects are cured after the medical examinations conducted by the school authorities. It is the special duty of the doctor concerned to visit the hostel weekly or fortnightly and to supply effective medicines in cases of illness. Generally, students are not in the habit of taking exercises, but in hostels games are compulsory and every one has got to attend the physical training class which tends to make them healthy, stout and energetic. The day scholars, living at their homes, are deprived of this benefit.

In addition to these physical advantages, hostel life provides many facilities for intellectual development. Hosteleers are generally found to be more regular in their studies than day-scholars. They have to abide by the hostel rules and devote their study hours to studies alone. In cases of the violation of this rule,



they are fined and punished. There are separate debating societies organised in hostels with a view to give training and experience to the young boys in public speaking. Such societies prepare them for their future public life. From time to time learned and distinguished lecturers are invited to address the hostellers who profit by their learning, advice and guidance. Moreover, in hostels there are senior students who can help their junior friends in their studies by removing their difficulties. Thus the mental outlook of a hosteler is generally found to be much wider than that of a day-scholar who is confined within the four walls of his house in the city.

The next advantage derived from hostel life is the development of a moral sense. By living in a hostel a student cultivates the habits of self-reliance, unselfishness and discipline. The superintendent serves only as a guide and every thing has got to be done by the student himself. He begins to realise his duties and responsibilities and acts upto them. A hosteler is unselfish in so far as he lends his books to his poor companions and helps them in times of need. Hostellers are generally found sympathetic towards their poor friends. They do not care much about serving their own ends and fulfilling their own selfish motives. They always keep the good of their fellow inmates at heart. But besides self-reliance and unselfishness, the hostellers also acquire a habit of discipline. They are not free to do every thing they like. They are bound by the rules of the hostel and are forced

to obey them. This restriction prevents them from yielding to certain evil tendencies which they otherwise might have fallen a prey to if allowed to have their own way. The discipline of a hostel is an excellent training in conduct and character. Discipline teaches self-restraint and self-control.

It is discipline that teaches in a practical form the lesson of regularity and punctuality in all the activities of hostel life. Under the guidance and supervision of wardens or superintendents hostelers are not allowed to wander about at night or to indulge in vain pleasures or to move about in bad societies.

In addition to this, hostel life prepares and trains students for corporate life. They generally lead a life of co-operation and behave towards one another as members of the same family. The hostelers cultivate habits of brotherhood, mutual love, respect and sympathy. They find opportunities for social service by helping their fellow companions in times of need. A hosteler's contact with boys of different tastes and temperaments gives him an early training for the struggle of life. The organisation of social dinners from time to time brings them into close relationship with one another. They freely mix with one another without any distinction of caste, colour and creed. They learn uniformity. They share their joys and sorrows commonly and aim at earning name and fame for them as well as for their school. Thus the school hostels help in the process of nation-building and mark its first stage.

Lastly, hosteleis are free from domestic cares and anxieties. They have not to worry about the purchasing of vegetables for home nor about taking care of the younger children. They have opportunities for peaceful and undisturbed study. On the other hand a day-scholar has got to attend to the household work as well.

In spite of these advantages, hostel life has got some glaring defects, but these defects can be remedied to a great extent if the superintendent is good and competent, and the school authorities also look to hostel affairs for the welfare of hostelers. However, if the hosteler gains in the social life of the hostel, he also loses in the absence of a homely atmosphere. The day-scholar is always in touch with his home and is guided by the advice of his parents. Howsoever sympathetic the fellow students, and the superintendent might be, they can never make up for the tender affection of our loving parents. The deprivation of home influences often makes us sad and gloomy. The disciplinary measures taken against the hostelers cannot awaken their true sense of morality, they rather, crush the spirit of independence and freedom inherent in their nature.

The hostelers have to face many difficulties in cases of illness. It is at this time that they are reminded of their parents' kind nursing. Howsoever active and sympathetic the doctor, the superintendent and the students might be, but their care can never take the place of the loving caresses of a mother and the tender affection of a father.

Moreover, the food provided in hostels is not very nourishing and good. The purchasing of provisions is left entirely in the hands of cooks and servants who make their own profits and buy third rate vegetables and flour. One can very well think of the difficulties when the cooks run away. The poor hostelers have either to cook for themselves or to depend on food available in the market. This kind of food is good for nothing.

Interruption in studies forms another disadvantage of the hostel life. Continuous and undisturbed study is impossible unless very strict discipline is maintained. Noisy habits of idle students, their visits to other peoples' rooms, their roars of laughter and other disturbances make it impossible for sensitive boys to concentrate on and stick to their books. Besides, too much time is spent in games which are pursued as hobbies. This tells upon the studies. A lot of time is spent on social discussions, useless talks, and idle gossips. The result is that their studies suffer. Though these conditions do not hold good for some, yet they are true of the majority.

Apart from this, the hostelers become extravagant and care for pomp and show only. They do not understand the difficulties of their parents who provide them with funds. They must have some money for cinema-shows, theatrical performances and other amusements without having any regard to their poverty and limitations. They spend their money like water for there is no body to check them. This extravagance

changes their outlook, thoughts and deeds. They move in the fashionable circles of the hostel without paying any attention to their studies.

Another evil of the hostel life is the occasional growth of party frictions which result in disharmony and non-co-operation among the students. Students form their own parties and wish to serve their own ends by doing harm to others. This practice can never be done away with.

Lastly, some innocent boys often fall a victim to the evil company of boys in hostels and are led astray by their worthless companions. They get addicted to the evil habits of smoking, drinking and gambling. In course of time, these young innocent boys acquire habits which lead them to the path of ruin.

Notwithstanding these drawbacks, the life of a hosteler is certainly better than that of a day-student. The nature of the evils mentioned above is not beyond control. A strict vigilance on the part of the superintendent and the monitors can remedy these defects. The boon which hostel life confers upon students can never be over-estimated. Hostels are the safest places for students coming from distant places to receive their education in schools. Living in hostels by no means, should be discouraged. What we need is the overhauling and modification of the hostel management. Hostellers must have their liberties under proper limits and control and a strict watch should be kept over them so far as the formation of their character is concerned.

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## THE CHARACTER OF THE MOST POPULAR BOY OF MY SCHOOL.

### OUTLINES —

1. *Introduction :—Name of the boy and his brief account, his appearance and dress*
2. *His character :—His habits and special traits.*
3. *Reasons of his popularity, whether he is deservedly popular or due to some influence or favouritism*
4. *The amount of influence he wields over the students, members of the staff, and the Head Master*
5. *Effects of his popularity*
6. *Conclusion :—A general estimate of his character What lessons can be learnt from his character*

Without some ideals and standards of conduct a man's life is bound to degenerate. We mould our character by following some models as guiding factors of our life. If our selection is good we will be able to lead a good life and set an ideal for others. But in the case of a bad choice the results will be hopeless. As a school boy I have been much impressed by a class fellow and friend of mine, Mr Ratan Lal of Class X. He is popular not only among his own class fellows, but among the students of the school as a whole. He is a boy of plain living and high thinking. He wears very simple clothes, a 'Kurta' and a 'Dhoti,' very often and a coat occasionally. But his dress is always very neat and clean. His neat dress is the sign

of the inward purity of his heart. He is a handsome young boy of a respectable, and well-to-do family but without any signs of pride or vanity in him. He is always distinguishable from the rest of the students by his cheerful, jolly and smiling face. He can exchange jokes, but is never rude and mean. He is truthful and self-sacrificing. His actions and talks are such as might attract the notice of even strangers. He is very sincere in deed and thought, and this sincerity, coupled with his simplicity and intelligence, has enabled him to enjoy the popularity of the school as a whole.

He happens to be a personal friend of mine. The more I talk to him, the more I am intimated to him. His strong character has inspired me a great deal. Some of his principles I am trying to follow, but I find myself unable to reach his view points. He is a very hard-working and intelligent student. The teachers of our class have got a very high opinion about him. He is not a flatterer. He pleases his teachers and fellow students with his honest work, desirable services and duties rather than by base flattery. He is ever attentive in the class as a result of which he gets distinctions in class examinations. Being a student of the senior most class of the school and possessing admirable qualities of head and heart he is popular with all the classes of the school. Teachers praise him and place his character as ideal before other students.

The next reason of his popularity is his sportsman-like spirit. He is an all round player

and sportsman. He is the captain of nearly all the teams and exercises a great influence on the play-ground. He is not haughty and vain like other captains, but always kind and sympathetic to his fellow players. He tries to provide them with all sorts of facilities. He is not ashamed of acknowledging his inferiority to superior rivals. He can acknowledge defeat without calling into question the judgment of the umpires, and referees. He admires the game of his assistants and freely mixes with the junior students on the play-ground. He is a champion in physical attainments. He has won many prizes and medals. Many a time he has taken our school teams on tours and by acquiring eminent victories, brought name and fame to the institution. His athletic activities have made him really very popular amongst the students of our own school, and those of other institutions.

His moral character is of a very high order. He believes in the principle of plain living and high thinking. His conduct and character are excellent. He is truthful and sincere, without the least tinge of hypocrisy or show in him. He appears to be what he is. His manners and behaviour are obliging. Before teachers and elderly persons, he is modest, polite, well-behaved and obedient. He is generous at heart and is always ready to help others. He can lend books to the poor students. He gladly solves the difficulties of his weaker class-fellows. He is glad to carry out the orders of his teachers. He never tries to force his superiority upon others. He is cheerful even in moods of dejection. When-



ever he finds some body in trouble, he is ready to extend his sympathetic help to him. His behaviour towards the students of his own class is exceptionally good. He knows more than half the students of the school, while he himself is the apple of all peoples' eyes

In addition to these qualities there are many other charming traits of his character. He is a very good debater and can arrest the attention of the audience by his eloquent and sweet speeches. Besides, he has got a very good throat. He has got an instinct of music and poetry in him. By means of his melodious tunes and harmonies he keeps us spell-bound, in the recess. On the occasion of public functions he can make his mark upon the gentry present by his melodious recitations. On occasions of social service, he proves to be an ideal scout and renders valuable services to society. He knows the art of dancing, singing and acting. In short, he is a boy of varied tastes and accomplishments.

He has gained popularity among all the classes of his school, because of his real merits. He is respected not because he is the son of the Head Master or the second master but because he is a man of parts. He is not popular on account of any indirect influence. In the school there are sons of judges and deputy collectors, but they are not so much respected as he. He is popular because of his real merits and not because of any influence, favour or partiality.

Owing to his popularity, he wields a very great influence over the students, members of the staff and the authorities of the school.

Students respect him as an ideal boy of the school. Teachers praise him for his simplicity, sincerity, good behaviour, intelligence and obedience. To them he is an ideal student. He is the confidant of us all. The Head Master and the authorities of the school respect him as he is an all-round man. He is consulted on important matters concerning the school and hostel affairs. The students of the school are with him with one voice. He serves as their guide and leader. He is respected both in the class and outside.

The effects of his popularity are of far-reaching importance. He always helps in the smooth running of the school. His true leadership and guidance bring honour to the institution. Many students follow his example and try to mould their characters after his fashion. This results in the maintenance of good discipline in the school. Even mischief-makers are made silent. The teacher and the taught are brought into close relationship by feelings of goodwill and sympathy.

After these considerations it is evident to say that Mr Ratan Lal presents before us an ideal moral character. He is sympathetic and generous at heart, truthful and sincere in actions. His habits of plain living and high thinking have introduced a new atmosphere into the school. His distinctions in games, sports, debates, music etc. are worth admiring. The school is proud of him. Many lessons can be learnt from his character. All those who see him love him, admire him and feel proud of him. He is the most lovable personality. May God grant him

long life and prosperity to enable him to bring greater honours to his school and his school fellows .

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A PRIZE DISTRIBUTION DAY AT  
MY SCHOOL

OUTLINES —

*Introduction :—*

- 1 *Name of the school—date and time of the function*
- 2 *Preparations made :—*
  - (a) *By the boys*
  - (b) *By the school authorities.*
- 3 *Programme*
  - (a) *Reception committee*
  - (b) *The reading of the annual report by the Head of the institution.*
  - (c) *Recitations, debates, prize-distribution*
  - (d) *Presidential remarks*
- 4 *Advantages of these functions.*
- 5 *Conclusion—lessons to be learnt.*

Annual prize-distributions are generally held in all schools. At some places they are held with great pomp and show while at others with simplicity. But the school where I have had the honour to read is such an institution as makes liberal grants towards such functions.

May, 15th 1935, was the prize distribution day in our school. The Director of Public Instructions and the Minister for Education were specially invited on that occasion. The day dawned gloriously and our hearts were brimming

with joy when we started for the school in our finest and choicest dresses. Though the function was to begin at 4 in the afternoon, yet we were requested by the Head Master to reach there early in the morning.

Very pompous preparations were made on that occasion. The whole of the school was already white-washed. Now the students and the members of the staff made artistic decorations. There were coloured flags to be seen in every direction. To check the flying clouds of dust, water was sprinkled everywhere in the school boundary. Several pieces of coloured cloth with various designs of 'welcome' on them were to be seen at the gate. A well decorated path was prepared for the reception of guests. The sight of the lawn itself was very beautiful. But that was not all. The sight of the hall where the function was going to be held, was very charming. There were innumerable pictures, portraits and photographs. Glasses and mirrors had doubled their beauty. The arrangement of seats both for the guests and students was admirable. There were special chairs for the Director and the Minister for Education. They were golden and silver chairs. Special seating arrangements were made for local officials and other invited guests. The Director of Education was going to be the president of the function. His table and chair were very beautifully decorated.

At last the longed for hour approached. The invited guests began to pour in large numbers. They were accorded a warm and cordial reception at the gate by the members of the

reception committee At this time the activities of the boy-scouts were worth noticing They were making different sorts of salutes to the guests The sight of their decent uniforms attracted the notice of every visitor Our school had a band of its own The boys were extracting soft and sweet musical notes out of their flutes The boys of the school had already taken their seats in the hall and were awaiting the arrival of the president At last came the Director and the Minister for Education who were accorded the warmest welcome at the gate They were honourably taken to the hall As soon as they entered the hall, all the assembled gentry stood up out of respect They took their seats and the function commenced

✓First of all the Director and the Minister were garlanded amidst shouts of cheers and clappings Then the Head Master placed a copy of the programme before the president The first item was a chorus song by a number of young boys That was a prayer song and was highly appreciated by the present gentry After this the Head Master of the school read the annual report which was listened to with great care and attention by all the persons The report made references to school funds, the building, the results, the number of boys, the staff and the hostel It indicated that the school had made a rapid progress in a short time and deserved to be raised to the standard of an Intermediate College

This being over, the recitations began Some boys recited English poems, while others verna-

cular ones. Some students sang songs to the accompaniment of musical instruments. Some poems praised the authorities concerned, while others appreciated the zeal and enthusiasm of the gentry. But the main purpose of all these recitations was to request the educational authorities to raise our school to the Intermediate standard.

Besides these recitations, debates formed another interesting item of the function. Speakers from other schools had also come to participate in the contest. The debate lasted for about an hour and the representatives of our school won the shield. The visitors were well impressed by the eloquence of young boys and their clear expression of thought. The winners were cheered up with shouts and clappings.

✓ Then the time for prize-distribution came. The prizes for general proficiency, games and sport, regular attendance and good character, were distributed. Some students were awarded gold and silver medals, while others books and uniforms. The winners of the shield were awarded golden medals. The students taking parts in recitations were also awarded prizes. The hostel monitors received silver medals for maintaining discipline in the hostel.

In the end the president stood up to deliver his address. He thanked the school authorities and the members of the staff for the honour they conferred upon him by electing him president. He congratulated the prize-winners and sympathised with those who failed to win laurels in the school activities. Most of all he congratulated

the founder of the school for the liberal grant and sacrifice he made for the cause of education. Lastly, he congratulated the Head Master for his admirable administration

He was at the same time sorry to express his inability to raise the school to the Intermediate standard. The Head Master and the manager then expressed their hearty thanks to all those who had taken the trouble of coming over there and making the function a grand success. Then the invited guests and other local officials were given a tea-party, and sweets were distributed among the students. Thus the function came to a close amidst shouts of joy and rejoicing.

Such functions have their own value. They broaden the outlook of students and excite in them a spirit of competition. Winners of prizes aspire for higher attainments and those who fail to win them, are infused with a spirit of envy for such distinctions. These functions bring the public and the school in a close touch with each other. Hence money spent on such functions is well utilised.

## — A DEBATING SOCIETY

### OUTLINES —

- 1 *Introduction :—What is a debating society ?*
- 2 *Its origin and history*
- 3 *Description .—Its procedure. The President, the Secretary, Movers, Supporters, Opposers, Presidential remarks*

4. *Its uses :—*

- (a) *Develops one's thinking and reasoning faculties*
- (b) *Trains one for political and social discussions in after life*
- (c) *Widens one's range of knowledge*
- (d) *Makes students good speakers and successful debaters.*

5. *Abuses :—*

- (a) *Creates ill-feelings at times.*
- (b) *Makes people work under emotion rather than reason.*
- (c) *Encourages cramming*

6. *Conclusion :—my own reflections about it*

The advancement of culture and education has resulted in the establishment of numberless clubs and societies. Both private and public debating societies are available every where at the present time. Nearly every school and college has a society of this kind. Generally speaking, a debating society is a gathering of students collected at one place to discuss a particular subject at an appointed place and time. It is the secretary's duty to fix up the time and place for the meeting with the consultation of the president. In debating societies speeches are delivered either off-hand or prepared as the case may be. The aim of the speakers is to win the audience to their views. They persuade the hearers by force of their arguments and emotion. Now-a-days the debating societies are mainly attached to educational institutions. We are concentrating our attention on these societies



and not upon the private and public ones. These societies at the present time form an important part of our education.

Many people falsely attribute the origin of debating societies to the spread of western civilization in India. But that is not the case. The debating societies existed in India even in the glorious days of her early civilization. In ancient times there were big meetings organised by kings and princes and participated by sages and priests. Hermits and saints held discussions on matters of religion publicly. They had their regular judges and abided by their judgment. The judges were distinguished professors of learning. The practice of "Shashtrarth" has been handed down to us from generation to generation. Thus we find that a debating society as an institution is a thing of Indian origin. It was thrown into the back-ground for some time till the western civilization gave it a new birth and introduced in it as many changes as possible. Change is the law of life and "old order changeth yielding place to new." So, the ancient philosophical and religious meetings have undergone countless changes. The debating societies of to-day may have been widely affected by western culture and ideas, but they are Indian in origin.

A debating society is an organised institution. It has got its own office-bearers. Its procedure is like that of a public meeting. The secretary and the president are the two chief members by whom the society is regulated and conducted. The subjects for discussion, the time and the place are already fixed by the secretary in

consultation with the president The president declares the activities of the society open He asks the opener of the debate to move the motion and express his thoughts on it. Then the second speaker supports the motion and adds some further remarks by way of supplementing his predecessor. Then comes the opposer on the opposite side who speaks against the motion Another speaker strengthens the opposition and refutes the arguments of the mover from one to all. After a resolution has been moved, seconded, opposed and supported, it is open for discussion in the house and the speakers one by one speak, for or against it The duty of the president mainly consists in controlling and regulating the debate. He maintains order and silence in the audience He keeps an alarm bell to sound a warning to the speakers who are in the habit of taking more time than allowed The time limit of speaking for each individual is fixed from five to fifteen or twenty minutes as the case may be The opener is given five minutes more than are given to the ordinary speakers The president tries to give chance to all speakers according to the time at his disposal When all have spoken the president sums up the debate and puts the motion to vote. If the majority of the people vote for the motion, it is said to be carried and it passes into a resolution If the majority are found to be on the side of the opposition, the motion is said to be lost This finishes the President's work The secretary then thanks the audience and the speakers and fixes a subject for the next meeting. Thus the meeting comes to a close

A debating society has its own benefits. It develops one's thinking and reasoning faculties. To be a successful debater one must possess the power of independent thinking. This power is inborn in every person, but before it comes into play, it requires some training and practice. A debating society gives this training. It helps in stimulating our powers of thinking and reasoning. In a debate one has to give strong and convincing arguments to refute those of his rivals.

Besides this, a debating society trains people for social and political discussions in after life. It infuses a spirit of research, criticism and investigation into the minds of speakers. It is the result of this training that people are able to ventilate their grievances in the political field and to find out effective remedies for them. The debating societies enable us to speak freely in the meetings of the Council and the Assembly.

The debating society enables us to make our outlook wider. It widens our knowledge and understanding. A debater has to gather a good deal of information from different sources before he appears to speak on the platform. When he finds his arguments refuted by his rivals, he comes to realise his mistakes and takes greater care with regard to his arguments in future.

Lastly, the debating societies make the students good speakers and efficient debaters. It is the successful debaters of schools that plead the right and condemn the wrong. It is they who improve the condition of their society by reforming

the district boards and municipal boards by dint of their forceful and reasonable arguments

A debating society though useful in many ways, has certain disadvantages. Sometimes the speakers get excited and make personal remarks in the course of their speeches. This results in ill-feelings among them. The president must be competent enough to check such personal remarks. Sometimes the ill-feeling takes a serious turn and is converted into bitter enmity. It has often been seen that those who were friends before the debate, became enemies after it was over.

Besides this ill-feeling and bitterness, people are led away by emotion rather than by reason. In majority of cases, people are impressed more by eloquence and manner of speech than by reasons and arguments. While voting, the audience are actuated by their pre-conceived ideas rather than by the reasoning of the debater.

Moreover, debating societies encourage cramming. The speakers learn some passages and quotations by heart and try to reproduce them word for word at the platform. This stamps out originality to a great extent.

Considering both its good points and drawbacks we are now in a position to say that a debating society has more advantages than evils. The drawbacks it contains can be removed by an efficient management of affairs. Hence debating societies should be encouraged, and efficient and learned presidents should be elected to guide and regulate them. Debates should be conducted in the right spirit. No ill-feelings

and personal bitterness should mar the proceedings of the debate. Personal remarks should be disallowed by the chairman. To remedy this defect each member should be ready to admit his own drawbacks and weak points. He should possess a sportsman-like spirit in acknowledging the merits of his rival. If the speaker's indulgence in personal attacks and abusive language is not properly checked, a debating society is sure to prove a curse. But the removal of these drawbacks will enable the debating society to shower blessings upon human society.

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## MY SCHOOL LIBRARY

### OUTLINES —

- 1 *Introduction—what is a library ?*
- 2 *Kinds of books and their arrangement*
- 3 *The system of books issued by the librarian in charge*
- 4 *The advantages derived*
  - (a) *A fit place for utilising leisure*
  - (b) *Reading of newspapers and periodicals, magazines etc*
  - (c) *Benefits to the poor who have not got the means to purchase their text books*
  - (d) *One acquires a habit of discipline.*
  - (e) *A library enriches our knowledge*
- 5 *Conclusion—improvements, if any.*

Broadly speaking, a library is nothing but a mere collection of books and papers. But it forms a very important part of an educational institution. It is the temple of knowledge where

devotees of learning pursue their subjects wholeheartedly. Our school library, though still in its infancy, has numerous books and papers. It is well furnished with chairs and tables. Its building itself is grand and majestic. Though it is under the charge of a teacher, yet the library affairs are managed by a paid clerk called the librarian.

Our school library is very rich in materials. There are numerous kinds of books. Novels, histories, biographies, plays, books on travel, poetical works, Geographies, books on Mathematics and various other subjects are available for our use. The arrangement of books is quite good. They are arranged in different shelves according to their subject matter. There are separate almanacs for them. Students do not feel the least difficulty in getting the books desired.

Apart from books, there are many papers and magazines arranged on the tables. Some are daily papers as 'The Leader,' 'The Hindustan Times,' 'The Arjun' etc, while others are monthly ones as "The Modern Review," "The Indian Review." Good many Hindi and Urdu magazines are also subscribed by our library. These types of papers and magazines are read by the students with great pleasure and delight.

The management of our library affairs is efficient and admirable. The librarian keeps a register with him. He takes out the desired books and gives them to the borrowers after taking their signatures in that register. The dates of issue and return are clearly mentioned in the register. There is a separate register

to issue papers and magazines. A student can have two books at a time for a period of fifteen days. The members of the staff can have as many books as they like, but like students, they also have to abide by the rules of the library. Their names are entered in a separate register. The teacher in charge of the library supervises the library affairs and hears the complaints of students against the librarian. He sets matters all right.

The advantages which our library affords are many. In the first instance it provides means for utilizing leisure. Whenever we are free, we can go to the library and read some books or papers according to our taste. The reading of newspapers and magazines keeps us in touch with the present day topics. They enable us to have an upto-date knowledge of current affairs. Poor students can make the best use of the library. Being placed in financial difficulties, they are not in a position to buy even the text books. Libraries are a boon to such students. Even rich people are not expected to purchase all the general books. They also have to take help of the library. Mere reading of text books makes people dull. If a student is concerned merely with the text books, his knowledge becomes limited and narrow. It is the general books of the library which enrich our knowledge and broaden our outlook. Our library enables us to acquire a habit of discipline and good manners. In our reading-room we can neither talk loudly nor read loudly. We have to think of the conveniences of others. We cannot disturb them in

their work     The library enriches our minds in every way

Notwithstanding these advantages, our school library is not free from defects     Sometimes the librarian is absent for several days, and the work of the students suffers     There are no books of general interest     Nearly all the books are concerned with educational matters     The method of issuing books is old-fashioned     Our libraries ought to be organised on the most modern and scientific lines     The books should be classified and issued according to the decimal system     Every newly published book should be ordered for our library at the earliest opportunity     But the disadvantages are insignificant when compared to the advantages     Libraries are certainly a boon to the students     How to make the best use of them is left to us     We can mould our characters in different patterns by reading different books

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## BOY SCOUTING

### OUTLINES —

- 1    *Origin and history of the Boy Scouts' movement.*
2.   *Boy Scout organization.*
- 3    *Appearance and dress:—Khaki uniform, drums, bugles, flags.*
- 4    *Training:—Drill, excursions, the learning of useful arts, first aid, ambulance work*
5.   *Games and amusements*
6.   *Their duties*



- (a) *Be prepared*
  - (b) *Scout's honour to be trusted*
  - (c) *Loyalty to God, crown and country,*
  - (d) *Cleanliness in thought, word, and deed,*
  - (e) *Truth speaking,*
- 7 *Their usefulness :—Services rendered to society, Volunteers in melas, help given at the time of accidents, service at the time of wars*
- 8 *Conclusion —Scout organisation should find support and encouragement. It should be made compulsory in schools. Its benefits are very many*

The Boy Scout movement originated in South Africa during the Boer War. The originator of this movement was Sir Robert Baden Powell. He knew a great deal about young men and was well versed in the art of training raw recruits for The British Army. He trained boys on military lines, taught them many interesting things. That was the starting point of the Scout movement in the year 1909. Since then it has developed into an important institution in all the countries of the world.

Its history in India is of a more recent growth. In India it was introduced during the time of the Great War. Miss Annie Besant founded the Indian Scout's Association which gradually spread in all the provinces of India. The boy Scouts are those boys who are given training on military lines. They are taught to render services for public good. It is due to the immense help rendered to society by the Boy

Scouts that this movement has gained popularity throughout the world

The organisation and the discipline of the Boy Scouts are semi-military, yet their aim is peaceful. This movement is organised on scientific lines. The individual scout forms the smallest unit of the Boy Scouts organisation. It is based on what is called the "herd instinct", *i.e.*, the scouts act together as one body. The scout troop is divided into sections, and any boy who is over ten years of age can become a boy scout. He has to undergo a period of training during which he is called a "tender foot". During this period he has to learn many things concerning the scout laws, signs, salutes etc. After this he has to take solemnly the scout oath to do his duty to God, to the king, to the people. He has also to take a vow to obey the scout laws. Then he is formally enrolled as a scout and drafted in one of the "patrols". A batch of about eight scouts forms the "patrol", more than four 'patrols' combine to form a troop and several such troops form a Branch Association. Above the different Branch Associations there is a Central Association. Each troop is under the command of a scout master who is helped by an assistant scout master. All these associations are officially recognised by the government.

Apparel proclaims the man. The Boy Scouts are distinguishable from their very appearances and uniforms. They wear Khaki uniforms—shirts, shorts and turbans. They have their own coloured flags with them. They also have bugles

to blow and drums to beat in times of emergency Their staves (lathis as they are called) render most valuable services Their dress is so typical that even an ordinary man can at once recognise them to be scouts

The boy scouts have to pass through a sort of military training They have to pass many test examinations before their names are entered as Boy Scouts They have to play various scout games which make them physically active and strong They have to undergo a regular training in drill and other physical exercises They have also to learn the arts of cooking, signalling, swimming, ambulance-work, pitching and breaking up tents, erecting temporary dwellings, constructing bridges, roads and the like They have to undergo this training regularly in their full uniforms They have to pass many tests before they become qualified scouts

The duties of the Boy Scouts are manifold. Their general aim is to do public good But in doing so a boy has to abide by certain scout laws The boy scout has to take a vow to act upto the scout law This law enables him to regulate his life on the path of duty, manliness and honour. "Be preparad" is his motto Come what may, but he must do his duty He should do his duty for the sake of duty without caring for the results. A scout is always expected to be truthful, and loyal to the king and the country, obedient to parents and true to himself, his friends and God

The Boy Scout is kind-hearted and generous to all people, men, women and children, rich as well as poor without any distinction of caste,

colour and creed. He is always ready to help those who are in distress. He must always obey orders promptly and do his duty willingly and with a cheerful heart. He should be thrifty in his habits and should not waste his money on buying useless things. He should be on friendly terms with other scouts. In short he must be clear in thought, action and deed without any taint of vice or impurity in him.

The services rendered by the Boy Scouts are useful in many ways. In cases of accidents they render first-aid and then make arrangements for better medical aid. They serve as volunteers in big melas and gatherings. They render invaluable services to persons who are led astray. Women and children are taken proper care of by the scouts on such occasions. Many lost children are safely conducted through large crowds and traffic and restored to their parents. They try to save people from drowning. When there is some excitement in the city, they help the government in maintaining order in the streets. To nurse the sick forms another important part of their duties. If fire breaks out at some place, they help in extinguishing it. If they happen to come across any one lying in a helpless state they carry him to a hospital or to a place where he may be cared for. Being trained in ambulance work they render valuable services during the war-time by carrying the wounded soldiers from the battle field to the hospital. They are at times employed as messengers on confidential and important matters. In short, a Boy Scout is ever ready to do every thing for the good of mankind.

Such a helpful institution as the Boy-Scout, organisation must find support and encouragement from all quarters. Schools must introduce and patronise scouting. Parents should willingly allow their young boys to take part in it. These organisations carried on good lines, will prove most effective and beneficial to society. Such institutions will elevate the character of our young men and prepare them to face the struggle of life with a bold and courageous heart.

## DIFFERENT TYPES OF CHARACTER AS EXEMPLIFIED BY THE BOYS IN MY SCHOOL

### OUTLINES —

- 1 *Introduction—What is character*
- 2 *Different types of character*
  - (a) *Sportsmen*
  - (b) *Intelligent and hard-working boys*
  - (c) *Students of calm and quiet natures, students of average intelligence*
  - (d) *Selfish and mean students of undesirable habits*
  - (e) *Ideal students, distinguished in every sphere, physical, moral and intellectual*
- 3 *What determines popularity and unpopularity*
- 4 *Conclusion*

Character is a very wide term. It should not be confused with conduct which is only a part of it. Character includes all sorts of activities and actions. It is the expression of a

man's deeds and thoughts. It is, as a matter of fact, the main spring of all our actions. It is, to be more precise, the habitual mode of our thinking and doing. Hence to pronounce judgment upon one's character is not an easy task. It requires a very careful study of the ins and outs of a man before one is able to form any opinion about him. Just as day light can be seen through the smallest holes, so a man's character may be judged even by his most ordinary and trifling deeds.

The crown and glory of life is character. It is the noblest possession of a man, constituting a rank in itself.

My school consists of about five hundred students. Each has got his own individual character. To attempt a classification of such characters is a difficult job. But for the sake of convenience I may select some representative types of character and deal with them in brief. At the very outset boys may be broadly divided into good and bad, popular and unpopular, but this classification is after all loose. Some good students may be unpopular, while bad ones popular according to the likes and dislikes of individuals. Hence there is the necessity of giving a brief analysis of each type of character.

First there is the class of players. They form a class of their own. Individually they might be different in manners and habits, but they have their own outstanding traits common to all sportsmen. Such students are always healthy and stout. To them games are more important than studies. They often slip away from the class and attend to their games enthusiastically. Though

lagging behind in their studies, they are yet respected by the students and teachers. It is upon them that the honour of our school depends in matters of games and sports. Such students are generally found to be dull and idle in the class. They fail many a time in their examinations, yet they are gladly admitted by the heads of institutions. There are a few exceptions to this rule and all the sportsmen are not necessarily weak in the class.

The other class of boys is represented by hard-working and intelligent students. To them their study is the most important thing. They do not lead a life of ease and comfort, but they are very pains-taking and regular. By applying themselves keenly to their studies such boys get distinctions in different subjects, and get good divisions in examinations. Such students are always loved by their teachers. Upon them depends the honour of the school. Such students are always favoured by our Head Master. He tries to please them by granting them good many concessions. There is always a spirit of competition among these boys. They always try to get the better of their rivals. At times they are jealous of one another. Whenever some body refers a particular difficulty to another the latter misleads him. They always try to serve their own ends by getting good divisions and high positions in the class. All of them are not of the same nature, and they admit of certain exceptions. Some of them are truthful and honest, while others dishonest and selfish.

A third group consists of those boys who are calm and quiet in their habits. They are very hard-working and regular, but unfortunately they do not possess good brains. Their power of understanding is low. They take every care to progress in their studies, but their lack of intelligence baffles them at every step. Such students generally get through in the examinations by dint of their hard labour. Their manners are calm and quiet. They are generally obedient and respectful to their teachers and sympathetic and helpful to their fellow students.

Apart from these, there are some boys who are mean and vulgar. They do not attach any importance to their studies. They are addicted to smoking and drinking. They exercise an evil influence upon other innocent boys. They are selfish and mean and lead an undesirable life. At the time of examination they deceive their soul, God and the invigilators, by copying answers from books and note-books. They are at times rusticated, but this does not bring about any good to them. Such students are always looked down upon by all the good students.

Lastly, there is a class of students who may be safely called ideal students. They distinguish themselves both in the class and outside. They get distinctions in games and studies alike. They are always friendly and sympathetic to others and gladly lend their willing help whenever needed. Their excellent conduct and behaviour serves as a model for others to follow. They are respectful and obedient to the teachers and friendly towards their class fellows. Such boys



are always truthful and honest. They are free from the vices of falsehood and dishonesty and various other undesirable habits. They command a great respect in the school. Every one who comes in contact with them, admires them. But such ideal students are few and far between.

Now it is evident that it is character which determines the popularity or unpopularity of a student. If a boy is good at heart, he will certainly be popular. Self-sacrificing students have always gained popularity at school. A selfish good boy is hated by all without any regard for his intelligence. To be popular requires the habits of truthfulness, sympathy, obedience, friendliness, good will, and regularity. All these things taken into consideration will furnish a man with some data to pronounce judgment upon one's character. Our school, being a big institution, presents varieties of character. It is left to the authorities or the members of the staff concerned, to mould the character of their students. They can make or mar it in any way they like.

## ~ HOW I SPENT MY LAST SUMMER VACATIONS

### OUTLINES —

- 1 *Introduction*
- 2 *Period of vacations*
- 3 *Their advantages*
  - (1) *Give us rest to recoup our energies.*
  - (2) *Recreate us*
  - (3) *Enable us to make up our deficiencies and to further our knowledge*

- (4) *Books read.*
- (5) *Places visited and journeys undertaken.*
- (6) *Friends and relatives seen*
- (7) *Hobbies and other entertainments.*
- 4. *How idle and lazy boys spend their holidays*
- 5. *Notable events*
- 6. *Conclusion—Feelings when they are over Reflections.*

Every body requires some rest after hard labour. In schools, during the examination days, one has to over-work. A student who works hard throughout his school session feels tired and wants time for rest. Such a time when long, gives great delight. Hence long holidays are given to students to refresh their mind by change of climate.

Our school was closed for two months for the summer vacation after the announcement of the annual results. Our hearts leapt with joy when we started for our homes. On reaching home, I conveyed the message of my success to my parents. They were extremely glad to hear it. With thanks and delight I accepted their congratulations and sweets offered to me as a reward of my labours and after a few day's complete rest, I chalked out a programme for the long vacations. I had two month's vacation, (May and June) at my disposal.

Within a short time I regained my energies. My mind was refreshed. Now I was in a position to exercise my brain on matters of importance. These holidays gave me great relief and comfort.

I devoted most of my time to amusement and recreation

During my stay at school, my health broke down. First I concentrated my attention on its improvement. I daily got up early in the morning and, after taking my daily exercises, took milk and some other refreshment. Walking formed an important part of my daily programme. The scenes and sights of nature supplied calm and peace to my mind. At times I went to the neighbouring places for change of climate. All these factors contributed to the development of my physique.

The next important thing to which I directed my attention was the making up of my deficiency in English. Though I had passed my examination alright, still I felt I was very weak in English. My father had appointed a private tutor for me and during one month's time I made the deficiency up and came up to standard of the class.

Apart from this regular sort of work I was in the habit of reading general books. Being chiefly interested in drama and poetry I used to go to the library and read books of that kind.

I took a keen interest in poetical and dramatic literature and devoured all the books that were available in the library. I was equally interested in Hindi literature. News-paper reading did not seem essential to me, but I glanced through them in order to pick up the important news of the world.

Besides reading, I also undertook travelling during these holidays. Twice or thrice I started

with my family to bathe in the Ganges and to pass a few days on its holy banks. Once I went to Rajghat and once to Cawnpore. I learned a great many things by my visits to these places. There I had occasion to meet learned Sadhus and hear their religious instructions. The dip in the sacred river was very pleasant. Once I visited Lucknow which made a very deep impression on my mind. There I was pleased to see the Zoo, the Museum, the Council Chamber, the Picture Palace and various other things of note. In addition to this, I had to attend many marriages which enabled me to visit many new places in that way.

Many of my friends and relatives came to see me and on suitable occasions I went to see them. Being busy with my studies during the session, I had not seen many of them for a long time. Now I could satisfy my long standing desire. It was a pleasant time for the meeting of friends and I enjoyed their company to my heart's content.

But the most of my time was devoted to my hobbies. They were two in number, music and poetry. I used to learn good classical songs from some experts. I also used to play on the Harmonium and the Tabla. They were my favourite pastimes which gave me every sort of enjoyment. I was also fond of composing poems in Hindi. I was very much interested in this art. It enabled me to win many a prize and I tried every means to improve it.

Thus I was in a position to utilise my holidays in the best possible manner. I pity

those people who lazily while away their time in idle gossips. In a sense long holidays are meant to provide more rest than usual. Lack of work makes us dull and inactive. What made my holidays all the more pleasant was the happening of some notable events. Once I had to take part in a dramatic performance and at another time I chanced to witness a motor car accident. These were the two important events which I can never forget in my life.

By and by the holidays came to a close. Necessary preparations were made for my departure to school. It was with a heavy heart when I left the haven of home. The hour came when I bade good bye to the members of my family. I was sad at heart and tears were coming out of my eyes, but my father cheered me up.

Holidays are indeed very pleasant, but their end is very sad and disappointing. My school was to open in the first week of July. Hence I made the necessary preparations and was about to start. My parents encouraged me, but tears of love were visible in their eyes. My eyes too were full of tears. My separation from the family was really a pathetic sight. But it could not be helped. The "Tonga wala" said that I was getting late for the train so I bade farewell to my parents and started for the station.

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## SCHOOL MAGAZINES AND THEIR USES.

### OUTLINES —

#### 1 *Introduction.*

2 *Nature of school magazines*

3 *How conducted*

4 *Their uses*

(a) *Develop originality of thinking and encourage composition and authorship*

(b) *Widen student's knowledge by providing them with new articles not given in books or text books*

(c) *Foster school patriotism*

(d) *Maintain a close connection between the present and the old boys of the school*

(e) *Bring about exchange of thought among the students of different schools*

(f) *Enable the Head Master to reach the whole school*

✓ *Conclusion :—Competence of editors*

The growth of printing presses is largely responsible for a wide circulation of books and papers. Printing is becoming cheaper and cheaper every day and numberless magazines, journals, newspapers and periodicals are coming into existence. School magazines form an institution of their own. They have been recently introduced in many of the schools in India. In western countries every public and government school has a magazine of its own. The future of magazines seems to be very bright. It is expected that magazines will shortly be introduced in almost all the schools in India.

A school magazine is a collection of the articles and poems contributed by the students

as well as by the members of the staff. The school magazines are different from other periodicals and journals. They are the result of the combined efforts of the students and the teachers. The students have to pay a particular subscription for which they get regularly the issues of the school magazine. They are not to be circulated in public, because the nature of the subjects dealt with is not of a universal interest. The articles published in them are chiefly educational. Presentation copies of these magazines are sent to other educational institutions. Such magazines do not publish political, social and religious matters. They are the vehicles for the expression of the students' own thoughts and ideas on some subjects of common interest.

The school magazines are conducted by a committee chosen from amongst the students and the teachers. The president of the committee may co-opt any other members whom he thinks competent. The editor is the sole responsible person who, with the help of one or two sub-editors, sanctions articles for publication. Generally, the editor is selected from amongst the members of the staff and the sub-editors from amongst the students. The improvement of these magazines depends upon the advice of senior teachers who also, from time to time, make their own contributions. The students are the chief contributors to the school magazines. The publication and the distribution of the magazines are entrusted to some enthusiastic members of the magazine committee.

The school magazines have their own uses and benefits. In the first instance they develop originality of thinking and encourage composition and authorship. They stimulate our faculty of thinking and enable us to write articles on different subjects.

Young boys are naturally eager to see their compositions in print and work heart and soul for the preparation of an article for the magazine. They make their best efforts if there is some prize to be awarded for the best article. Thus students learn a great deal and acquire the power of independent thinking. By writing regular articles they improve their style and composition, as the sayings goes 'practice makes man perfect'.

Secondly, the school magazines widen the outlook of students and extend their scope of knowledge. The information contained in the magazines is generally instructive and thought-provoking. It excites the students' faculty of research and criticism. The articles published in the magazines are such as are not found in printed books. Consequently they add to the stock of one's general knowledge.

Besides this, the school magazines foster love for the school. Through magazines boys begin to realise that they are a united body. The individual students might differ in their tastes, but they always keep in common the good of the school at heart. They are proud of the fact that they belong to the one and the same school. They are loyal and faithful to its best interests and try to keep up the dignity



of the institution They try to uphold its best traditions

Another advantage of the school magazines, is that they establish a close relationship between the present and the ex-students of the school Generally the students of different classes do not come in contact with one another But the magazines serve this purpose to a great extent. Their readers become interested in the different contributors and try to know more of the topics they deal with Different schools may also be brought in touch with one another by mutual exchange of magazines Further the school magazines serve as a link between the present and the old boys of the school If a particular school has a magazine of its own the old boys may also have the opportunities to publish their articles in them and become familiar with the present boys

The school magazines facilitate interchange of thoughts between students of different schools They excite a spirit of healthy rivalry which leads them to the path of progress Through the school magazine it is possible for the students of one school to learn how far they are behind or ahead of other schools in matters of games results and other social and literary activities

Lastly, the school magazines enable the Head Master to come in a close touch with the students Through them he may, from time to time, speak to the whole school on matters of school-life and discipline as well as on those pertaining to the conduct and character of the students Through the school magazine he may

make appeals to the students to follow a particular line of action, and to pay subscriptions for functions to be held at their school. Hence the magazines bring the students and the members of the staff in closer relationship with one another.

Now it is evident that the school magazines play a very important part in moulding the character of the students. Hence the editor of a magazine must be very competent and learned. He should preferably be one of the senior members of the staff. He should discourage second-hand and badly written articles and raise the standard of his magazine by allowing the publication of good and pleasant articles. He should reject all objectionable and undesirable matter and publish only those articles which might purify and ennoble students' thoughts and ideas and elevate their character.

### A VISIT TO A MELA (FAIR).

#### OUTLINES —

1. *Introduction* What is a fair? Purpose for which it is held—religious, social or commercial. Traditions connected with it.
2. *Preparations and anticipations of joy*
3. *Description of the fair,*
  - (a) *Bathing or worship.*
  - (b) *Processions, if any.*
  - (c) *Arrangement of shops*
  - (d) *Amusements and entertainments.*
  - (e) *Other sight-seeing*

4 *Advantages*

- (a) *Social inter-course with people, friends and relatives*
- (b) *Study of the mode of living of the people residing at different places*
- (c) *Commercial benefits—local products sold and profits made*
- (d) *Opportunities for social service (Scouting and Seva Samiti)*
- (e) *Means of recreation*

5 *Disadvantages —*

- (a) *The crowd and rush of people*
- (b) *Accidents :—thefts, diseases, unnatural deaths*
- (c) *Clouds of dust producing suffocation.*
- (d) *Difficulties faced by women having children with them.*
- (e) *Bad articles sold*

6 *Conclusion Its value in general, its attractions*

A mela is a gathering of people from different parts of a district. The term 'mela' is generally used for a village gathering at a particular time for a particular purpose. The aim of the melas may be either religious or social or commercial. Whatever their purpose, the fairs are held annually or six monthly at appointed times and places. Some melas are held in order to worship a god or a goddess. Others are organised for the sale of local products. The aim of some fairs is to commemorate the memory of some great men belonging to that place. But the underlying idea in all cases is the same—the gathering of people from different quarters.

The mela which we had an occasion to pay a visit to was the "Kailash Fair" It is held during the rainy season on the third Monday of the month of Sawan at a place seven miles from Agra The place is situated on the banks of the Jamuna It is two miles far from Sikandra. It is a great religious festival held in honour of god, Shiva, to express religious devotion to Him But the commercial and social motives are also connected with the religious aim of the mela The mela is really a grand spectacle It attracts people from places far and near

Agra and its neighbouring places observe a local holiday at this occasion Our joy knew no bounds when the notice for holiday was circulated in our school a day before the festival On our arriving at home, it was decided in our company of six friends that we would pay a visit to the grand fair on foot The next day dawned gloriously and we made preparations for our departure Our hearts brimming with delight, we put on our holiday dresses and took the shortest route to reach our destination We had a very nice time and a very pleasant journey as two of our friends amused us with their sweet songs and entertaining jokes throughout the way Our enjoyment was still more enhanced by the bright sight of the huge crowds on either side of our path The falling of occasional rain drops at one time and continual showers at another presented different scenes and sights both on earth and above Shortly after we reached Kailash but, to our great surprise, not a

single drop of rain had fallen there. The sky was cloudless. The sun's rays were shining brightly. The clouds of dust were flying every where due to heavy traffic.

The sight of the mela was really awe-inspiring. The presence of a holy atmosphere charmed our hearts. We were overjoyed to see that some were diving deep into the blue waters of the sacred Jamuna, while others did not even dare to go a step in. Many people were chanting hymns while bathing and others were absorbed in deep meditation, taking silent dips in the sacred water. Alms-giving to beggars by the bathers was another characteristic feature of the "bathing ghats". A majority of sadhus, some stark naked and others semi-clothed, were also reciting Mantras in a grave manner.

In addition to these sights, the natural scenery of the river was by no means less arresting. The beauty of the clear sky reflected in the transparent water was certainly delightful. The trembling waves broke upon the shore and ruffled the surface of water into numberless wrinkles and frowns. The opposite bank of the river was covered with trees whose shadows were reflected into the water. But the most solemn of all the sights was the worship of Lord Shiva. His devotees were garlanding His Statue with garlands of sweet-smelling flowers and were ringing loudly the bells in the temple. Hymns were being chanted and the incense was burning before the god. Jugs full of sacred water were being poured on His marble idol. That was one of the grandest sights of the mela. It

infused a spirit of religious faith into the hearts of the onlookers

The next sight which engaged our attention was that of the huge crowd of people gathered from different places. The crowd consisted of people of different types. Men, women and children from different places had assembled there. They were talking in their local dialects. They were clad in various kinds of dresses and were rushing to the river. Some of them were old and weak and were helped by their younger friends while others were quite hale and hearty. Some mothers were carrying their babies in their arms. Flags of different colours were flying as symbols of different places. The crowd produced a deafening din.

Notwithstanding the difficulties we had to face in the crowd, we enjoyed it to our heart's content. Another sight which attracted our notice now, was the arrangement of shops. There were shops and stalls. The stalls were selling various articles of food. Sweet-sellers were present in hundreds. The local sellers of the cooked provisions were busy and active in attending to their customers. The sale of toys — was a special feature of the mela. Hawkers were also crying aloud in order to sell their articles. The arrangement of the shops too was good. Articles for sale were placed in well decorated rooms. Some sheds were also used as shops. They were arranged in rows.

Apart from the arrangement and decoration of shops, the mela also provided means for amusement and recreation. Music and dances were

going on. Some theatrical performances took place as night drew near. Some magic shows were also organised. The simple villagers arrested the attention of the citizens by their dialectical songs, and their peculiar mode of singing. There were various other things such as wrestling and fencing which attracted a large number of people towards them.

Whatever the difficulties, the mela had its own advantages. It provided for us opportunities to see our friends and relatives. There we could study the modes of living of different people of different localities. The topics of rural interest could be learnt by entering into conversation with any one whom we chanced to meet. In addition to this, the fair provided means for commercial benefit. Local products were put to sale and large profits were made there of by the owners. Sellers coming from outside also sold their goods at dear rates but these articles were generally bought by the villagers.

Besides this, the mela provided opportunities for social service. The boy-scouts and the members of the Seva Samiti were discharging their duties very enthusiastically. They were ever ready to extend their help to any one who needed it. They tried their utmost to provide facilities for the visitors by making suitable arrangements for their lodging. They took care of lost children and property and handed them over to the owners. They also helped in preventing accidents.

In addition to these advantages, the mela provided the best means of enjoyment. We

laughed and talked merrily. Sometimes we took delight in the scenes and sights of the river at other times, we enjoyed the lun of the simple villagers. Now we tasted one sweet and now we made a close bargain with the fruit seller. As there was a great rush, we had to quarrel with some of the rude and unmannerly persons. We also offered some flowers to the sacred idol of Lord Shiva as a token of our religious devotion. However, our fatigue of the way was completely removed by these recreations and sight seeings.

But every bright thing has its dark side as well. Had the mela been free from defects, it would have been a glorious spectacle. But no. One has to face a great many difficulties and discomforts at a mela. The uproar of the people tires one's patience. Huge clouds of dust arising out of the earth cause suffocation. In spite of all the arrangements by police authorities, boy-scouts and Seva Samiti, accidents are common. We ourselves witnessed three people drowning in the Jamuna. Two old persons fell down in the crowd and were trampled upon by the visitors. We also heard of some thefts. Some people were secretly robbed of their money. Several people fell a victim to choleia, and many suffered from headache. We ourselves had to undergo many hardships in forcing our way through the huge crowd wherein pushing and stumbling were quite frequent. Being tired of these inconveniences, we made up our mind to go to the Dharmshala and rest there for the night. Fortunately we were able to get a good and airy room. After a brief discussion about the things which we had



seen in the mela we slept for the night and started early in the morning for our homes.

Despite the difficulties and discomforts one has to face at a mela one is glad to be able to say that its value is by all means very great. By visiting a mela one can understand what life really is in its various aspects. The knowledge which a visitor gains at a mela may be either small or great, vague or definite, but he certainly gains something from different sources. This knowledge certainly proves helpful in after life

## A DESERT JOURNEY

### OUTLINES —

- 1 *Introduction*
- 2 *The aim of the journey and necessary preparations*
- 3 *Description of the journey.*
  - (a) *Heaps of sand*
  - (b) *Scarcity of water*
  - (c) *Lack of vegetation.*
  - (d) *Dust-storms.*
  - (e) *Excessive heat during the day-time*
  - (f) *Excessive cold at the night time*
- 4 *Difficulties faced and how overcome*
  - (a) *Means of travelling uncomfortable.*
  - (b) *Hunger and thirst*
  - (c) *Dust storms*
  - (d) *'Mirage'—particles of sand shining like water in the sun's light*
  - (e) *Fear of robbers*
- 5 *Advantages, if any*
- 6 *Conclusion —Personal reflections and impressions about such journeys.*

Travelling, no doubt, forms part of our education and adds to our knowledge. It provides first-hand information about many things to the keen observer. Journeys by trains, motor cars, aeroplanes are undoubtedly pleasant. But this cannot be said of journeys across the desert. They are more risky and dangerous than pleasant and interesting. They are full of difficulties and inconveniences, and yet people undertake them gladly. To be impartial, a desert journey has its own charms and dangers.

We chanced to undertake a desert journey in the month of June. The aim of our journey was to make a Geographical study of the deserts of Rajputana. Consequently our journey could not be pleasant. We were about five friends in all who ventured to travel from Bikaner to Jodhpur with a view to study desert scenes and sights. We made the necessary preparations according to the directions given to us by experienced persons. Seven camels were hired. Our luggage was loaded upon two camels and the rest five were to carry us. We had read in books about the difficulties of desert journeys, so we took enough of food and water together with many other necessary things of use. It was the morning of 26th June 1934. The day dawned gloriously. Every face looked cheerful. We took our seats on the backs of the camels and started on our adventure.

It was pleasant to travel under the mild rays of the morning sun. The heaps of sand on either side of our way were cold at first, but as the sun rose higher and higher, they became hot.

Now the wind was calm and quiet. In the morning there was a refreshing breeze blowing softly. As the sun ascended the heaven, the wind too became scorching. The heaps of sand were burning like fire. The camels, the so called "ships of the desert" paced those burning sand-hills with a great uneasiness. By this time the wind began to blow hard, and clouds of dust began to envelope us from all sides. It was very unpleasant to move forward. Hence we decided to stay and take rest for some time.

In the deserts it is a problem to find out places of rest and shelter. It was noon. The rays of the sun were falling perpendicularly upon our bodies. Our camels were tired and exhausted. Water was invisible. There were no trees under whose shades we could rest for some time. We searched for an oasis, but that too was not visible upto long distances. Hence we decided to plod on our way until we fortunately reached an oasis where we took rest for some time. An oasis in a desert is a heaven for travellers. It is a fertile piece of land with grass, plants, vegetation, a spring or pool of water in it. It also contains some trees of small growth. We took rest for some time and started on our journey again in the evening. Though the sun was now sinking into the west, yet the heaps of sand were still burning. However, we continued our march forward with renewed strength and vigour. We had hardly gone a mile or so when we were terrified by our guide who indicated to us the signs of the coming storm. The camels stopped travelling and of their own accord, sat on the

ground It was a terrible storm. Heaps of sand began to blow from one place to another. Sand-hills kept shifting between different places Our faces and bodies were covered with dust and sand and we looked as if painted yellow Shortly after the storm abated and we searched for water to wash our faces, but water was available nowhere The water we had was scanty We could not spare our drinking water for washing purposes Being helpless, we continued our journey in the same condition. Fortunately we met a caravan which gladly lent us some water

By this time darkness prevailed everywhere The desert presented a very calm and quiet appearance There was no chirping of birds, no lowing of cows and no other signs of disturbance Shortly after, the moon began to shed her silver light upon the desert scene We got down from our camels and walked for some time to enjoy the moon-lit night We searched for some human habitation or village, but there were no signs of it Consequently we pitched our tents in the desert and decided to take rest for the night During the night time it was terribly cold We had not got sufficient bedding and covering with us In the day heat was scorching us, but at night cold was piercing our bodies We were shivering with cold but what was to be done We could not have proper sleep at night partly because of extreme cold and partly because of the fear of wild animals and robbers

We resumed our journey early in the morning before day break, and covered a long distance

without facing any difficulty. Now the sun rose with its soft mild golden rays, gradually its light became brighter and brighter till its heat became unbearable. The extreme heat of the sun again rendered travelling difficult. The scorching sand below and sultry heat above were great troubling factors. Our stock of water was practically exhausted. We made great efforts to get more but in vain. We searched for some fruits but they too were not available. In their place there were some date-palms and berries which occasionally quenched our thirst. There were no plants, no trees, no grass, no vegetation but sand and sand every where. With the exception of a few thorny bushes of stunted growth and a few date-palms here and there near an oasis there was no product whatsoever. There was scarcity of pools and tanks of water. Even if we got water in certain wells its depth was so great that we were not in a position to draw it from them.

We continued our journey day after day. Our journey was a long one. Each day brought with it some new difficulties till we reached our destination. Sometimes our camels ran away and we had to walk on foot. To travel on the back of the camel itself was very uncomfortable. Our bodies began to ache on account of constant travelling over their backs. When our camels fled away, we had to hire some donkeys and horses, but they were still worse and unfit for a desert journey. Other modes of travelling were of no avail in the desert.

In addition to this difficulty, hunger and thirst still more oppressed us. We had to pass a few days without food and water. Once or twice we even killed one of our camels and ate her flesh and drank water from her belly. At other times we contented ourselves with date-palms and wild berries. At certain occasions we had to drink water from stagnant pools. Our health was broken down for want of proper sleep at night. We were constantly in the danger of being attacked by robbers. Once or twice they attacked us in organised gangs but our guns and rifles put them to flight. At night we were always afraid of being devoured by wild animals. But fortunately there was no loss of life. Thanks to the Almighty who always extended His mercy to us.

Besides this, we had to face many difficulties in matters of getting water. We were deluded and deceived by a false 'mirage'. Particles of sand shone like water. We rushed forward, but to our great disappointment found this false sheet of water going ahead of us without end. It was our guide who explained to us the meaning and mystery of the mirage.

In order to overcome these difficulties we had to be dishonest at times. Some times we robbed the poor travellers of their water and food supplies. At other times we took their camels by force. But any how we reached our destination safely and decided never to undertake any desert journey at any cost.

Notwithstanding the difficulties, the journey had its own charms. It taught us the virtues of

patience and courage. It was our courage which was responsible for the safety of our lives. It was indeed pleasant to pass a moonlit night in the desert. The study of the climatic conditions of the deserts was interesting in its own way. The shifting sand-hills taught us that nature is all powerful and ever uncontrollable. The scenery of an oasis was indeed pleasant. The terrible dust storms made us submit to the Divine will. Hence the journey was useful and charming in many ways. It enabled us to have varied information about the geographical conditions of the deserts.

Hence it is evident that desert journeys are pleasant if short, and undertaken in the company of friends. On a desert journey one is beset with many difficulties, but they can be overcome with patience and courage.

It is charming and interesting in its own way. Such a journey should be undertaken by people who are inspired by a spirit of adventure. If weak-hearted persons attempt such tours, they are likely to die of heart-failure.

## — — A JOURNEY BY BOAT

### OUTLINES —

- 1 *Introduction*
- 2 *Necessary preparations*
3. *Object of the journey*
- 4 *Description of the journey*
  - (a) *Scenery of the ghats on either bank of the river*
  - (b) *Natural scenes and sights seen*

(c) *People swimming on the water*

(d) *Personal experiences, difficulties if any, and how overcome.*

5. *Arrival at the destination, and a brief description of the place*

6. *Return journey and the change of scenes and sights if any.*

7 *Conclusion :—General remarks.*

Pleasure trips are always interesting. They amuse and instruct us in different ways. The pleasure is far more increased if the trips are undertaken in the company of good friends. There are various modes of journeying such as journeying by motor cars, trains, tramcars, aeroplanes, and ships etc. Each one of these modes has its own special charms. But boating is indeed extremely pleasant and delightful. Once I had the fortune of enjoying a boating-trip with several of my friends. The proposal about having the trip was agreed upon. The day and time for departure were fixed and a boat was hired.

It was during the last days of the X'mas holidays that we undertook our journey by boat only for the sake of pleasure. There was no definite aim. Some of my friends were very eager to visit the holy temples of Lord Krishna in the sacred cities of Muttra and Bindraban, and the Christmas holidays were utilised for this purpose. Having reached Muttia on the evening of 25th December last, we visited all the famous temples of the city and put up in a Dharamshala for the night.

The next morning dawned gloriously and we started for the banks of the sacred Jamuna.



We had already equipped ourselves with our beds, cooking utensils, rice, flour, butter, vegetables and other necessary things. We were to start from the Bīratghat of Muttra for Brind-raban. On reaching the bank we found that our boat-man was not there. We searched for him, but he was nowhere to be found. Several other boat-men came and were ready to leave their boats at our disposal on moderate charges. There was a great competition among them, which enabled us to hire a boat for return journey only for two rupees. The boat being ready, the helmsman (manjhi) and the oarsman (Mallah) requested us to take our seats, and we got in.

It was a December morning. A soft cool breeze was refreshing our bodies. It was early morning and the day promised to be bright and beautiful. The rays of the rising sun were shrouding us in their golden splendour. The sweet notes of birds were welcoming the dawn. As it was the winter season, the water of the river was quite clear and transparent. The reflections of the sun's rays and those of the buildings on the 'ghats' were scenes of overpowering beauty. They held us spell-bound, as it were, for some time. The sacred city of Muttra is well known for its temples and bathing 'ghats'. The bathing 'ghats' present a very grand sight, particularly in the morning. Amid such scenes of beauty and grandeur our boat was loosened from its moorings and we were afloat. The boat-man began his work. The boat slowly cut through the water, producing a sweet rippling sound.

Now our boating began and we gave instructions to the boat-man to ply the oars slowly in order that we might fully enjoy and appreciate the scenes and sights present to our view. The sights on either side of the banks were so beautiful as to beggar description. There were persons of different kinds who were bathing at the 'ghats.' The reflections of the faces of men, women and children, in the blue transparent water of the river, looked very beautiful. Some people were bathing and reciting sacred Mantras. Others were washing their utensils. Some had come to fetch water for worship. Monkeys were playing their own tricks and were quick in snatching things away whenever there was a chance. The sounds of temple-bells were solemn. The recitations of the devotees infused a spirit of religious faith in us. Several clay-lamps seemed to be floating on the waters of the river. As we rowed farther and farther and passed along these ghats they presented a variety of scenes and sights. On the opposite bank, the washer-men were busy in their work. The cold wind and water did not matter to them because their lot was so cast.

The scenery of the river itself was very beautiful. The blowing breezes ruffled its smooth surface into innumerable wrinkles and frowns. The boats of various sizes and shapes, with men, women and children in them, sailed up and down. Some were undertaking pleasure trips like us, others had started on fishing-expeditions. Some times there was a race between two boats. The golden rays of the sun, when

reflected in the blue water of the river, presented a glorious spectacle. The beauty of the clear blue sky with stray patches of white clouds on it and that of the green vegetation and cornfields on the right-hand side was also worth admiring.

In addition to this, there were several persons swimming on the water. There was a sort of swimming competition among them, and each one of the swimmers was trying to get the better of the other. However, we went on. Sometimes when the wind fell, we had to face a little difficulty as it was difficult to row the boat against the current. Some of our friends who had never undertaken a journey by boat were afraid of being drowned into the river, but we cheered them up. We journeyed on without any break and reached our destination. Bindia-ben also presented a grand and magnificent sight to our view. Being short of time, we visited only the main temples and shrines of the place and prepared our food on the bank of the river, rested for a while and started on our return journey.

It was evening when we started on our return journey. The evening scene was even more beautiful than what we had witnessed in the morning. The crimson rays of the setting sun when reflected under the blue waters produced prismatic colours. This time both the wind and the current helped us in our progress and we reached Muttra on dusk. Now the evening drew near and shadows began to lengthen. Our hearts were filled with joy at the sweet sounds of bells and conch-shell coming forth

from the neighbouring temples to greet our return. As it was dusk the herds of cattle were coming back from their pastures, and drinking water in the river. Many devotees of Lord Krishna, holding flower garlands in their hands, were forcing their way into the temples. There were innumerable lights on the bank and their reflection in the river looked very beautiful. Several clay lamps were floating on the surface of the water. As it grew darker, we landed on the bank and having paid the wages of the boatman, returned to our lodging.

This trip was really very delightful. It not only amused and recreated us, but it also refreshed us. We did not feel the least fatigue. We had a nice time in the company of friends, who amused us with their sweet melodious songs and humorous remarks. We did not feel any difficulty in journeying. For pleasure trips boats are certainly preferable to trains. In trains people have to depend upon the mercy and the will of the guard and the engineer. Trains rush on from one place to another without allowing us much of sight-seeing. So is the case with the motor cars. But in boating one is able to enjoy and appreciate each scene and sight to one's full. Boating was much patronised in the past, now-a-days people are indifferent to its charms. Boating should be undertaken and encouraged at least for short pleasure-trips.

## — A RAILWAY JOURNEY /

### OUTLINES —

1 *Introduction—object and destination.*

2. *Necessary preparations*
3. *Description of the scenes and sights at the station*
4. *Description of the journey.*
  - (a) *Crowd of people and their variety in each compartment*
  - (b) *Different scenes and sights seen from the train*
  - (c) *Difficulties experienced.*
5. *Advantages derived*
6. *Discomforts felt*
7. *Conclusion—Personal impressions*

At last the longed-for day arrived and our school closed for the X'mas holidays. We cannot express the joy we felt at the idea of going home. The parting scene is really delightful when one is bound for home and we can never forget the time when we started from our hostel for the railway station. We were about ten boys in all belonging to the same place and travelling by the same train. We had already packed our boxes and necessary luggage and were waiting for the tongas to take us to the station. Our hearts were full of joy and spirit on the morning of the 24th December 1935, when we actually took our seats in the tongas and reached the Agra Cantt station. We were all bound for Bombay.

The charms of a railway journey are considerably increased if it is undertaken either as a pleasure trip to some place or to one's home after a long stay at a distant place. We had both these advantages. It was a pleasure trip as we started in the company of ten friends. It

was still more delightful because we were travelling homewards after six months' stay at school. Now, on reaching the station, the question of purchasing the tickets appeared to be a great problem. There was a huge crowd near the Booking office where people were pushing one another. But we faced no difficulty and directly asked the Station Master to issue concession tickets for us. We were all uniformly dressed, each wearing a short and a shirt. We were all bare-headed. As we were going on a long journey we had taken care to have with us all the possible things of comfort. Having got our tickets ready by that time we marched to the platform and awaited the arrival of the train —

Fortunately or unfortunately the train was running an hour late that day. This caused anxiety to some of my friends who were eager to reach home at the earliest possible moment. However, the sight of the platform removed this anxiety and we began to observe scenes and sights of the platform. The platform presented a scene of great bustle and confusion. There was considerable hurry and noise even before the arrival of the train. People were present there in large numbers. Some were to travel by that train. Others had come either to receive their guests or to see their outgoing friends off. Hawkers were shouting out to sell their articles at the pitch of their voice. All sorts of persons were present at the platform. There were men, women and children of different castes, colours, and creeds. Some of them were standing, while others were either sitting

or walking. Some seemed to be excited while others were calm and quiet. All these varieties were sufficient to keep us interested during this time. At last to our great relief the bell rang and shortly after the train steamed in.

At the arrival of the train the bustle and hurry increased all the more. Passengers began to get in and get out quickly. The coolies began to shout out in their own manner. Hawkers cried out all the more loudly. As for our party, we found a less-crowded compartment and patiently got in it. As there was ample room, we spread our beddings and impatiently awaited the departure of the train. Soon after the train whistled and steamed off.

Now, the first thing to attract our notice was the presence of different passengers amidst whom we had taken our seats. There were people of different sections and communities. The people of different castes, clous and creeds were present there. Though our number was large enough for self-recreation, yet we thought it worth while to spend a little time in conversation with our new companions. During the course of our conversation we met with different types of character. Some travellers were rude and mannerless, while others polite and gentle. Many of them were sociable, sympathetic and gentle, while others dry, proud and conceited. Some of them were shy and reserve while others noisy and talkative.

Apart from this variety of characters, there were other things as well to captivate our attention. As soon as the train started, sweet breezes

began to blow through our compartment , Outside-scenery began to charm our hearts . Now the train passed through thick forests and now through rich plains . At one time we took delight in the agricultural operations of the farmers, and fully observed the green vegetation of fields around us . Sometimes our eyes were refreshed by the prospect of a smoothly flowing river, at other times we enjoyed the neighbouring mountain scenery . A little while after we enjoyed the beauty of bridges and tunnels through which the train passed . They were symbols of human skill and intelligence . While travelling in the train, we also had the opportunity of passing by some places and cities of historic importance . The sights and scenes of different stations on our way were by no means less important . They always presented some thing new . In addition to these pleasures which we derived from outward scenery there were certain difficulties too that we had to face . We could not have proper sleep . The noise and dust had nearly exhausted us . At every stoppage of the train we were disturbed by the coming and going of the passengers . We had to experience the inconveniences of dealing with quarrelsome people .

Notwithstanding these difficulties, the attractions of a railway journey are very many . One often comes into contact with people of different parts of one's country . He can observe in a few hours the habits and manners of those people . In the train one has the opportunity of seeing various types of persons of different nationalities and temperaments . The observation of various



scenes through which the train passes is another chief attraction of a railway journey. From a train one can observe the general aspect of a country. A man can see whether the country is flat or hilly, whether the soil is fertile or not, whether the locality is well watered or suffers from a want thereof. He may be able to see from the dress and manners of the villagers whether they are of clean and tidy habits or otherwise. One can often chance to see his friends and relatives in a train. New acquaintances can be created and much valuable information can be gathered from them.

Besides these advantages, one has to meet with certain disadvantages while journeying by train. In the first instance one has to experience a great difficulty for want of room in the compartment. At times when there is a great rush, one has to go standing. This difficulty is increased when one is travelling with females. There occur frequent quarrels among the passengers. Another defect of a railway journey is the insanitary and unhealthy condition of the compartment. At times thefts are committed and things are stolen. Constant noise and confusion try the patience of the people in long journeys. But these inconveniences are negligible in comparison to the benefits that are afforded by railway journeys.

We enjoyed all the possible comforts during the course of our journey. Singing and playing went on among us. Hours passed like moments as we got nearer to our destination. We did not feel tired as our minds had been occupied both

with the pleasures of the eye and the ear. At last the train reached our native station where our friends and relatives were already awaiting our arrival. Our hearts began to leap with joy at their sight. They offered us a cordial welcome to which we fitly responded. Tongas were again hired and we started for our respective homes with our friends and relatives. When I reached my house my heart began to over-flow with joy. My loving mother whose eyes were filled with tears of joy at my sight tenderly caressed me. So ended our journey.

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## THE LIFE IN AN INDIAN VILLAGE.

### OUTLINES.—

- 1 *Introduction God made the country and man made the town*
2. *Village occupations*
  - (a) *Farming and cultivation, carpentry, pottery etc*
  - (b) *Hereditary professions of spinning, and weaving*
- 3 *Villagers' mode of living —ways and practices*
  - (a) *Simplicity in dress, food and habits*
  - (b) *Illiteracy, social evils and superstitions*
  - (c) *Corporate life :—*
4. *Advantages of village-life*
  - (a) *Enjoyment of natural scenery.*
  - (b) *Fresh air, wholesome and pure food.*
  - (c) *Peace of mind. Freedom from the*

*noise and hurry of towns and cities.*

(d) *Religious life*

(e) *Social life*

5 *Disadvantages.*

(a) *Village people ignorant, illiterate, old-fashioned and superstitious*

(b) *Lack of medical relief, lack of sanitary conditions*

(c) *Lack of company and entertainments*

(d) *Internal quarrels among the villagers*

6 *Conclusion A matter of personal tastes, any improvement to be suggested*

The charms of country life justify the remark of Cowper who says "God made the country and man made the town". India is an agricultural country and is divided into innumerable villages. Now-a-days many villages are coming under the influence of cities and towns, but we are speaking of those villages which are remote from these influences. Our village is a collection of houses outside the limits of a town, occupied by people who by their professions, manners and customs form a unit of their own. They live near their fields and cattle. Their houses are made of clay. The population of a village is generally less than two thousand. The villagers follow a particular line of conduct and worship their own gods and goddesses.

The occupations of villagers are different from those of the citizens. Nearly all country people are agriculturists. They cultivate their farms and depend for their livelihood upon

their manual labour. Some of them have got their own fields to cultivate, while others plough the fields of the Zamindars and other well-to-do persons. Apart from farming, there are some who do other jobs as well. Some of them are shop-keepers, potters, blacksmiths, carpenters, spinners and weavers. They fulfil the needs of their fellow villagers and charge moderate prices for the products of their labour. The professions of the villagers are generally determined by the caste to which they belong.

Besides these occupations, the villagers have their own manners and customs. They lead a religious life and worship many gods and goddesses. They are not troubled by unbelief and atheism. They wear simple and rough clothes and are often rough and rude in their external behaviour but they are never mean and vulgar. The very nature of their surroundings makes them gentle and kind-hearted. They often fall victims to diseases. They are simple in matters of food and dress. To them work matters more than any thing else. They have no rest or holiday whether it rains or thunders.

The villagers often lead a corporate life. In the evening time, when their work is over, they gather round the winter fire and talk and chat till mid-night. Smoking forms their chief symbol of social unity. They gladly pass their 'Hukkah' from one person to another. At night the reading of religious books like the Ramayan or the Mahabharata forms their chief occupation. Everybody attends the religious preachings of the village priest or the master of the village.

Pathshala, who is held in high esteem and reverence by the villagers. Thus they lead a corporate life

The country life is full of charms. In a village one can best enjoy the beauty and grandeur of nature. The country is all bright and cheerful. Here one can hear the chirping of birds in the evening and enjoy the glories of the setting sun behind the clouds. The charming prospect of the meadows can transport one to ecstasy. The rippling river, the lowing cows, the playing of children are things which one can never fail to admire. The beauty of the blossoming flowers, the greenery of the fields around, and the clearness of the sky over head exercise a soothing influence on our troubled souls.

In villages one can have fresh air to breathe and pure and wholesome food to eat. There is no smoke of the city chimneys nor the bad stink of the urinals and latrines of the towns. Consequently the village atmosphere is quite pure and calm. The wholesome climatic conditions, coupled with the purity of food stuffs, promote health. That is why the villagers are found to be more healthy and stout than the citizens.

Moreover, in villages people lead a life of peace and contentment. They are free from the ignoble strifes of the city-life. Country-people are free from the noise and bustle of cities, which tires out our nerves. Peace and tranquillity reign supreme in villages. There is something holy and solemn about the life in a village.

Besides, the country people lead a religious life. They never forget that they are the creatures of the Almighty. Hence they devote regular time to His prayers and worship. In cities, with the growth of education, people have begun to question and doubt the existence of God. The villagers are orthodox and conservative and follow their hereditary customs and traditions. They listen with attention to the religious books and perform religious ceremonies from time to time.

Lastly, villagers enjoy a social unity among them. In a town or a city one does not care to know even one's own neighbours. This is not true of a village. Villagers lead a sort of corporate life and share their joys and sorrows in common. Each country dweller is familiar with the family history of other villagers. The villagers offer mutual help in times of need. The citizens are generally found to be more selfish, dry and cold than villagers who are sympathetic and kind. They are by nature hospitable and friendly.

But villages have their own draw-backs. Had there been no disadvantages, the country-life would have been very pleasant. Firstly, the inhabitants of the village are old fashioned, ignorant, illiterate and superstitious. They are orthodox and conservative of the extreme type, who are not prepared to accept any change. They are content with their old methods of agriculture. Their superstitions stand in the way of their advancement and progress in life. Their illiteracy is the root cause of all the evils.

Hence they need education to broaden their outlook and to prepare them to accept reform

The next disadvantage of the village-life is its want of medical relief and sanitary conditions. This leads to the spread of many infectious diseases like malaria, cholera and plague of which people die unnatural deaths. Had there been free and charitable hospitals for medical aid, then troubles might have been checked to a large extent. In spite of the fresh air and the wholesome atmosphere of villages, one cannot fail to detect the want of proper sanitation. The village streets are dirty. The villagers themselves wear dirty clothes. Their homes are not well-ventilated. They gather all the filth and rubbish in their neighbouring fields. There are pools of stagnant water which breed mosquitoes and other harmful insects. These things are largely responsible for the spread of epidemics in villages.

Apart from the want of medical relief, the villagers have to suffer various other difficulties. In a village there is no provision for reading books and papers. No means of recreation and amusement are provided to them. They have the opportunity neither of going to the cinema nor of attending the music conferences. The result is that their outlook becomes narrow. They remain devoid of culture and urbanity.

In addition to this, there are petty internal quarrels in their house-holds. With all their social unity there are occasional disputes among them which the Panchayats cannot solve, and which make them go to the courts for justice.

The zamindars are generally cruel and exacting and they exercise tyranny over the tenants. As a result of this oppression, sometimes the villagers take revenge upon the zamindars by robbing them of their wealth.

No doubt, the charms and attractions of country life are greater than its drawbacks and difficulties. One can never fail to appreciate the homely joys of the villagers. The blooming flowers, the rippling rivers, the lowing herd—all have their message to convey. The freshness and purity of food stuffs lead to physical welfare. The sympathetic and hospitable behaviour of the villagers, their social unity, their brotherhood illustrate that love and affection have not been wiped out from the face of this earth. In spite of these charms, village life needs improvement.

## HOW CAN THE LIFE OF AN INDIAN VILLAGER BE IMPROVED ?

### OUTLINES —

1. *Introduction :—*
2. *Life in an Indian village. Comparison between the past and the present life*
3. *Necessity of improvement and the method of improvement*
4. *Improvement in health and sanitation.*
5. *Medical relief—founding of free hospitals in villages*
6. *Education of the masses, free compulsory education for children, night schools for adults*
7. *Improved means of agriculture*



- 8 *Organisation of village industries and Industrial education*
- 9 *Official recognition of village Panchayats*
- 10 *Abolition of popular superstitions and removal of ignorance and illiteracy*
- 11 *Establishment of co-operative credit societies Measures to remedy famines*
- 12 *State and government grants, subscriptions by Zamindars and other people.*
13. *Conclusion .—Moral reform Infusion of a spirit of good-will, sympathy and co-operation among the villagers.*

India is an agricultural country It comprises of innumerable villages Simplicity is the key note of the village life The villagers, inspite of their sufferings and troubles, are an undivided whole Their life is simple and is not exposed to any of the temptations of the modern civilised world. They have their own ways and practices They have their own village markets, their own village blacksmiths, tailors and carpenters Though sad at heart on account of their miseries, they yet lead a life of peace and contentment In the past villages were prosperous and happy Now-a-days they have lost their ancient charm and beauty and their place has been taken up by death, disease and starvation

The present condition of Indian villages is really pitiable Many villagers are starving Frequent failures of crops have put them under heavy debts There is degeneration in every sphere of the village life Their industries are being destroyed. A majority of the people are

illiterate. They cannot even read and write their own vernaculars. They spend days and nights in hard labour, yet they are not in a position to provide for the bare necessities of life. In short, there is no life and activity in an Indian village in the strict sense of the term.

A complete regeneration should be brought about in the life of the village. First of all efforts should be made to improve the village health. The villagers' houses should be well-ventilated and the village streets should be kept neat and clean. The inhabitants of the village should be prohibited from depositing filth and rubbish in their neighbourhood. Pools of foul water which breed mosquitoes and pollute the atmosphere, should be dried up. These schemes, if carried on successfully, will certainly lead to the improvement of the health of the village.

In addition to this, our villages need care and attention with regard to diseases. When some body falls ill, there is no remedy for him. He is left at the mercy of the circumstances. A want of proper treatment results in thousands of untimely deaths. In order to remedy these draw-backs, the villagers should be given proper and cheap medical aid. Charitable hospitals should be opened and medicines should be supplied to them either free of cost or on payment of a nominal price. The doctors concerned should hold monthly health examinations and provide effective cures to the suffering. During the time of epidemics, the doctors and physicians should visit the affected areas and instruct and explain to the villagers the preventa-

tive measures. They should be inoculated at the right time. They should be taught not only to take care of their own health but also of the health of the village society.

It has been generally found that the majority of the village population are illiterate. The villagers cannot even read and write their own vernaculars. At times they are badly deceived by their zamindars who take their thumb impressions on counterfeit documents. Whenever any letter comes, they have to go to a town or city to get it read.

Their illiteracy is the root cause of all evils. So to make them understand better the rules of health, sanitation, improved methods of agriculture and various other things contributing to their welfare, they should be given some proper education. Elementary education must therefore be made free and compulsory for children. Night schools should be organised to instruct the elderly members of the community. Female education in primary schools must also be started. Our young girls should be given a sort of domestic education. The removal of illiteracy and backwardness will broaden their outlook. They shall be able to quickly grasp the ideas explained to them.

The welfare of the village depends upon agriculture. Hence efforts must be made to promote agriculture on scientific lines. The improved quality of manure, strong breeds of cattle, introduction of upto-date sowing and cutting machines will go a long way to make farmers prosperous. The peasants should also

be taught to increase the fertility of the soil by various means. The production of fruits and vegetables must be encouraged in villages and proper financial aids should be given for that purpose.

The next important thing which is likely to add to the village uplift, is the reorganisation of village industries. The villagers should be taught to promote weaving, spinning, carpentry etc., on modern lines. They should also be trained to manufacture articles of their personal use. Then manual labour will make their eye and hand accurate. It will make them industrious and self-reliant. But all these industries should be organised on systematic lines. In order to encourage this industrial organisation, industrial education must also be imparted. Principles, both theoretical and practical, should be taught side by side.

The official recognition of village 'panchayats' will also lead to rural welfare. Large sums of money are being wasted in law-courts over petty cases and trivial disputes. The Government should regard the decisions of the "panchayat" as final. This will put an end to petty quarrels and will save a lot of money. The Government should select and nominate good "Panchas" for carrying on this scheme and villagers should be asked to abide by the Panchayat decisions. In cases of violation, the civil authorities should punish the offender.

But, the understanding of all these things requires a great deal of culture and education. Superstitions or other social evils are great

obstacles in the way of rural progress Villagers are content with their miseries and regard diseases as punishment sent to them by gods and goddesses They wait for an auspicious hour to start their work Sneezing they consider to be ominous Thus we find that our villagers are labouring under the heavy weight of superstitions They should soon be brought in the light of knowledge

The chief cause of ruin of the agricultural classes is indebtedness Farmers are often suffering from poverty and starvation They are always at the mercy of the zamindars whose money they cannot pay To add to their misery famines bring in constant failures of crops To mitigate the suffering of the peasants, co-operative societies must be established The establishment of such societies will save the farmer from falling into the clutches of the cruel zamindars All possible aid will be provided to them by these societies

But we need money for all these organisations The money can be collected from sympathetic people The Government and the states should make liberal grants towards village uplift The zamindars and other people should also subscribe money for the welfare of peasants Without the combined efforts of these sources the miserable peasantry is bound to perish

For such advances a moral reform is needed The Government are morally bound to give every possible help for the amelioration of villages But above all there should also exist a spirit of good-will, sympathy and co-operation

among the villagers All these factors combined, will certainly contribute to the improvement of the life of an Indian villager.

## ADVANTAGES AND DISADVANTAGES OF LIFE IN A BIG CITY.

### OUTLINES —

1. *Introduction* “God made the country and man made the town.”
2. *Advantages :—*
  - (a) *Educational facilities — schools, colleges, museums, libraries etc*
  - (b) *Means of recreation*
  - (c) *Contact with different types of character*
  - (d) *Greater facilities for food*
  - (e) *Opportunities for social and political work.*
  - (f) *Cultural advantages, the broadening of mental outlook*
3. *Disadvantages :—*
  - (a) *Living costly, unhealthy surroundings —*
  - (b) *Dust, smoke and danger of accidents due to the heavy rush of traffic*
  - (c) *Citizen's lack of natural knowledge*
  - (d) *Life more formal and artificial*
  - (e) *Temptations for vice and crime.*
4. *Conclusion :—Personal remarks.*

Cowper's remark “God made the country and man made the town” is quite true Villages on account of their simplicity and natural beauty seem to be the creation of God, while towns,

on account of their polish and artificiality, seem to be the work of man. Big cities are nothing but the developed forms of towns. As a matter of fact cities are not made, but they grow as a result of people's migration to them. People find more facilities for work and food in cities, hence they leave their villages and settle in cities.

The life in cities has many advantages. Here a man finds great educational facilities. Citizens might get their sons educated in different schools and colleges—the seats of learning which are hardly available in towns or villages. This sort of education is the foundation upon which the building of a nation is based. Beside this, cities also provide libraries, reading-rooms and museums for the public in general. These institutions are open at all hours. The reading of newspapers, books and periodicals broadens the outlook of the readers. The light of knowledge dispels the darkness of ignorance and makes them better citizens. Their visits to museums have their own special value. They can gather much information about things of foreign countries. Thus the city provides more educational facilities than the town. In cities men also have opportunities to hear the speeches and lectures of distinguished and learned professors. They form an important means of our education.

In addition to the educational facilities, cities also provide means for ease, comfort and recreation. Trams, tongas and other vehicles make conveyance easy and comfortable. Electric lights and fans contribute to the inhabitants'

comforts. Telephonic connections make communication easy and quick. In the city every thing necessary to keep up life is available. All sorts of provisions, medicines, vegetables and other things of use can be had in cities at moderate rates. A man has to face a great difficulty in obtaining these things in villages and small towns.

To these physical comforts may be added the advantages one derives by coming into contact with different types of character. In cities, owing to the great spirit of competition, highly qualified men of every profession are easily available. They contribute to our physical and cultural welfare. Lectures delivered by distinguished persons place before us models to follow. Our contact with different kinds of people, enlarges the scope of our knowledge and creates in us feelings of brotherhood.

Besides this, cities provide greater facilities for earning food than villages or towns can. Men find more channels for work in cities than in villages. Mines, mills, factories, and other centres of trade and commerce provide the daily labourer with wages. In villages people have to depend upon agriculture alone and when the crops fail they have to suffer a lot of difficulties. In this respect cities are better than villages.

The life in a city is beneficial in several other ways. It provides opportunities for social and political work. Constant association with men of different characters, the reading of newspapers and the hearing of speeches make the inhabitants of cities liberal-minded and sympathetic.



On the occasions of public functions and festivals one can render valuable services to his fellow citizens

Lastly, citizens are better cultured and more educated than people living in villages or towns. Their behaviour towards other people is polite and gentle. Their mental outlook is certainly broad. Their etiquette indicates that they are advanced in culture and civilization. This cultural advancement is due to their wealth, leisure and peace.

But a city is not without its disadvantages. In a way the difficulties of the city life are even greater than its benefits. The first and the foremost disadvantage of the city is that it makes life expensive. In cities men have to pay even for ordinary things which can be had free of cost in villages. The very presence of different articles in the city makes us extravagant. At times we have to spend money for things which are of no immediate use to us. Things in cities are so dear that only the rich can afford to buy them. Men of average means have to go without them.

The climate of the city is generally unwholesome. Men have to inhale the air loaded with the dust and the smoke of the factories. The sanitary conditions of crowded city areas are quite unsatisfactory. Latrines and urinals give out a bad stink in the city lanes. Thus life in a city is much exposed to infectious diseases. To add to these inconveniences there are many accidents arising out of people's carelessness in the rush of heavy traffic. With regard to climate

villages are better than cities. It is very difficult to get fresh and pure air in cities, without going out for a long walk.

Another disadvantage of the city-life is its dwellers' aloofness from nature. A citizen may be thoroughly familiar with the ways and practices of different characters, but he has no idea of the charms and attractions of country-life. He is not in a position to fully appreciate the beauties of birds and flowers and their varieties. A city dweller might know well about the bustle, noise and confusion of his surroundings, but he has no knowledge of the peace and contentment of the country-life. Citizens are so much absorbed in worldly pursuits that they have no time and leisure for the enjoyment of natural scenes and sights. This is not the case with the country-dwellers. A villager may be simple and rough, but he can never fail to perceive beauty in the grandeur of nature. The very nature of his surroundings is such as will purify and ennoble his thoughts and ideas.

The life in a city is formal and artificial. People care more for outward pomp and show than for their inner deformities. Citizens are generally found to be self-contained, selfish and proud of their higher social status. On the contrary, villagers are more hospitable, gentle and simple. Undoubtedly, the citizens are men of culture and refinement, but the country people are in no way inferior to them as far as their inner qualities are concerned.

Lastly, the city-life presents temptations for vices and crimes. People fall an easy prey to temp-

tations and evil desires More crimes and vices are committed in cities than in villages The villagers are sincere in thought, deed and action, but citizens are geneially found to be cunning, clever and hypocritical in their doings

Having considered both the dark and the bright sides of the city life, we are now in a position to say that living in a city is not a thing to be condemned It is a matter of personal taste There are some people who regard city life as something divine On the other hand there are others who never like to live in a city, because of its unhealthy surroundings The best thing for both the citizens and the villagers would be to avail themselves of every opportunity to make tours to make up the deficiency in their respective lives

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## A HINDU TEMPLE

### OUTLINES —

- 1 *Introduction*
- 2 *What is a temple ?*
- 3 *The name of the temple, where situated,  
Its surroundings*
- 4 *Description of the temple*
  - (a) *Building*
  - (b) *Decorations*
  - (c) *Residing deity of the temple*
  - (d) *Worship and offerings*
  - (e) *Rush of pilgrims and devotees.*
  - (f) *Other details.*
- 5 *Special occasion of cradles (Hindolas)*
- 6 *How maintained*

7. *Conclusion—one of the most famous Hindu temples The spirit of awe and religion that it inspires*

Religion is morality The religion of a man describes his moral character There are innumerable religions in the world But the general aim of nearly all of them is the worship of the Almighty All the Christians, the Hindus, the Mohammedans believe in the existence of God, soul and their immortality They have got their respective churches, temples and mosques Here they worship God and offer Him prayers that might bring them peace and prosperity and free them from vice and corruption These religions might differ in matters of ceremonies and forms of worship, but the underlying idea of all is the same. It is these centres of worship where people gather to offer their prayers A Hindu temple, consequently, is a place of religious worship It is, broadly speaking, a building containing an idol of a Hindu god or a goddess The priest forms the chief devotee, and he performs the morning and evening "arties" The Hindus assemble here to worship the deity or god of the temple and offer him their prayers and offerings The main concern of the devotees is to have "Darshan" of their god and have "Parshad" from the "Pujari" There are innumerable temples throughout India and they serve a distinct religious purpose in the life of the common people

The temple which has impressed me most is the temple of "Dwarikadhish" in Muttra. It is situated in Bīratghat on the bank of the

river Jamuna. It has a grand market surrounding it. The Jamuna is not very far from it. It takes only two or three minutes to reach the river. The pilgrims or other local devotees first take their bath in the sacred river and then proceed to this temple to offer their prayers to Lord Krishna.

To describe such a religious place of worship is beyond our power. The building of this temple is very grand and lofty. It covers a large area and has got many side rooms apart from the main building. The very appearance of the building is temple-like. The paintings inside the building are a mixture of the Buddhist and the Rajput schools of painting. The building on the whole is very splendid and magnificent. The temple is well decorated with pictures, statues, images, artificial flowers and flags. In the open space there are beautiful plants and flowers. The idols are well ornamented with gold and jewels. There are many coloured and plain curtains inside.

The residing deity of the temple is Lord Krishna. Beside the main idol, there are many others of different gods and goddesses which enhance the beauty of the temple. It is to Lord Krishna that flower offerings are made. It is to Him that people offer their solemn prayers.

Different religious ceremonies are held in the temple. Morning and evening 'artis' and the sound of bells and conch-shells present a holy atmosphere and rouse solemn feelings in the hearts of the devotees. The beating of drums, the ringing of bells and the chanting of hymns

are things which inspire piety in human hearts. The beautiful statue of Lord Krishna stands on a well decorated raised throne. There is a large number of devotees in the temple. They come to make their offerings to Lord Krishna. The crowd includes devotees both local and foreign. Pilgrims and sages are also present in a large number. The fragrance coming out of the burning incense, the chanting of hymns in accompaniment to the musical instruments have everything holy and sacred about them. Here one can see what religion is. Here one can understand the true meaning of faith and conviction. At the time of morning and evening "artis" the temple presents a very solemn sight.

This temple presents the grandest sight in the rainy season in the month of August when pompous and profuse decorations for "Hindolas" are made. At this occasion pilgrims from all parts of India come to visit the temple. The beauty of the multi-coloured electric bulbs, reflected in the mirrors, dazzles our eyes and we are lost in their admiration. Lord Krishna in the cradle presents a solemn sight. Special arrangements are made, at this occasion, by the police, seva samiti and boy-scouts to avert accidents. One must pay a visit to this temple at that occasion and drink in the spirit of religion and piety that reigns there. The "artis" on such occasions are extraordinarily grand. One cannot help being transported into spiritual realms so long as the "arti" lasts. One forgets himself for the time being and rests in God.

The temple is managed by a committee of trustees nominated and elected. It has sufficient landed property for its maintenance. The building was constructed as a result of the liberal donation made by a wealthy seth of Brindaban. The income arising out of the landed property, and the offerings made in cash, enable the temple to meet its expenses. The Trust sanctions a particular sum of money every year for the repair of different buildings connected with the temple and for defraying the expenses of daily worship and rituals.

The temple of Dwarkadhish is one of the most famous temples in India. The holy land of Muttia is not lacking in temples, but it is the biggest temple even there. It attracts people from far and near. Such temples have their own value. They keep the spirit and form of religion alive. They inspire religious and lofty thoughts in human minds. There might be some evils connected with these temples, but they can be remedied. Temples are by all means the symbols of God's presence and as such due faith must be put in them.

## THE TAJ MAHAL.

### OUTLINES —

- 1 *Introduction*
- 2 *Description—Outer view*
  - (a) *The sight presented by the main gate*
  - (b) *The adjoining museum*
  - (c) *Beauty of the park and the fountains.*

(d) *The Taj built on a raised platform Its description, architecture etc*

3. *Inner view:—*

(a) *Settings and engravings*

(b) *Graves inside*

(c) *Any other things of note*

4. *The beauty of the Taj in the full moonlit night*

5. *Conclusion—Reflections it suggests*

The Taj Mahal is one of the most famous buildings of the world. There are many magnificent buildings in India and outside, but none can match this mausoleum. (It is the only thing of its kind and has no parallel.) It is the living model of Moghal architecture and the token of Shah Jahan's love for his beloved queen. It is situated beside river Jamuna at a distance of about two miles from the Agra Fort. The Taj has a magnificent garden on three sides and the river on the fourth. The beauty of the Taj is doubled when it is reflected in the calm waters of the river.

What led to the construction of the Taj is a well known story. Shah Jahan got it built in commemoration of his beloved queen, Mumtaz-Mahal, from whom the building got its present name. Though he built it for no other purpose than presenting a monument of love, yet it serves historical and religious interests as well. The architectural work gives an idea of the skill of the Moghal architects and sculptors. The inscriptions from the Koran on the massive portals have a religious character about them.



This splendid building was built by twenty-two thousand workmen, in twenty-two years. The cost of building it amounted to crores of rupees. Skilful artisans, architects, and sculptors were called for from far and wide for its construction. Blessed must be the artists who drew its plan. However, the Taj is the result of the combined efforts of thousands of men local and foreign.

The sight it presents is really magnificent. The very red stone gate-way is indicative of the beauty and splendour of the Taj. This boundary gate leads us to an open space surrounded by small rooms in rows on either side of the path. They must have been the dwelling places of the soldiers of Shah Jahan. Walking along a little further, we find the main gate of the Taj on our left side. The gate is made of marble, and presents a very grand sight.

The verses from the Holy Kuran are inscribed on the gate in the Arabic language. Though the letters vary in length yet to a visitor they look alike. Due care was taken of the rules of perspective and symmetry in their construction.

Inside this gate, there is also a small museum containing some of the old pictures, swords, bows, and utensils of Moghal emperors. They are well arranged under glass-covers and are well protected. Every visitor to the Taj devotes some time to see this museum. But for a proper appreciation of the things contained one needs the help of a guide.

The gate leads us to a beautiful park and garden. The main building of the Taj is clearly

visible from this place. There is a two-fold pathway leading from the main gate to the Taj. Coming out of the gate, one notices long rows of trees on either side of the foot paths, and a cool stream of water flowing in the middle. This stream of water contains many fountains which leap and play particularly on Sundays and festive occasions. These raised paths lead us to a beautiful tank filled with blooming lotuses and coloured fishes. It is at this spot that marble benches are placed for the visitors to sit on. The tank enhances the beauty of the Taj. It is from this place that photographs of the Taj are taken. From here one can enjoy the beauty of the surrounding garden. Well-cut and well-mown grassy plots and different species of plants and flowers bring peace and calm to our minds.

The Taj is a grand and magnificent building built upon a raised platform. It is made of marble. At each corner of the platform there is a beautiful small minaret over a hundred feet high. These four minarets increase the beauty of the Taj all the more. In the centre stands the main dome of the Taj with a golden crest at the top. At the sight of the Taj one is lost in wonder and admiration. The outside of the dome is set with precious stones and inlaid stone-flowers. The art can be best appreciated only by architects. Our untrained and poor vision fails to appreciate it properly and we remain lost in amazement at the sight of such a magnificent building. The artistic design and colour, their harmony and proportion never fail to interest us.

Inside the dome are situated the graves of Shah Jahan and Mumtaz Mahal. They are not real, but the imitation of the real graves below. These tombs are again inlaid with precious stones and other materials. They are beautiful in design and colour, and present a living model of the permanence of love. After seeing these tombs, one is naturally anxious to see the real ones. He is taken down a flight of steps in a cellar where he is shown the graves in the torch light. There he finds still more beauty, as the harmony of design is maintained every where.

Coming up again one enjoys the inner beauty of the Taj, which no doubt, exercises a calm and soothing influence upon one. Our feeble visions cannot fully appreciate the beauty of paintings and engravings in the Taj. But one cannot fail to perceive beauty and proportion in them. One passes from one part of the building to the other admiring every moment the skill and intelligence of the architects. One is also struck by the sight of the copper conductor which protects the building from the fall of lightning.

To describe the beauty of the Taj on a full moon night is to beggar description. Then it presents the most splendid and the grandest sight. The precious stones shine with their full brilliance. Moon-light reflected in the precious stones, fills the hearts of people with a sort of thrilling joy. All the visitors both males and females are then lost in wonder and admiration. Such is the beauty of the Taj in the moon-lit nights. On such occasions people come to the

Taj from all parts of the world Painters and photographers give proof of their artistic skill by painting pictures of the Taj in the moon-light

Our pens can never give an adequate description of the Taj Its beauties can be felt rather than described The Taj seems to be the work of men endowed with supernatural power, skill and intelligence. It inspires awe and respect in our hearts It presents before us a living monument of love and affection Its presence will be an everlasting source of delight to mankind in all generations to come It is a thing not of the hour, but a thing of all times to all persons.

## THE COOLIE

### OUTLINES —

- 1 *Introduction :—He belongs to the labouring class*
2. *Description—His appearance Very poorly dressed, bare and dusty feet; sun-burnt face*
3. *His duties His work is agricultural and industrial He is a railway porter, labourer, 'Thelawala', and 'Punkha coolie'*
- 4 *His manner of work :—Unpunctual; slow, requires constant supervision. At the train time he looks too active*
- 5 *His character :—Illiterate lacking in common sense, not anxious to improve his condition, self-contented, hard working, obedient, and honest*

- 6 *His usefulness :—Very cheap for small distances, his services in booking luggage and directing passengers*
- 7 *Conclusion :—City coolies often noisy, but many are well-behaved, railway coolies are exacting to new comers*  
*Suggestions about their improvement.*

The coolie belongs to the labouring class. For him there is no rest. To him rest means starvation. But he is an interesting person. His activities are varied. His character has got its own peculiarities. He renders valuable services to his employers and gives them no chance of complaint if gently and kindly treated.

His appearance and dress are of a peculiar type. He appears to be a rustic and talks in his own rustic dialect. He is very poorly clad. Sometime he has nothing except a thin loin cloth. At other times he is seen in torn and tattered clothes. Generally, he wears a small turban. The sight of his bare and dusty feet is pitiable. He always has a "Hukah" for his enjoyment, and is constantly smoking. His face appears to be sun-burnt. There is no freshness and vigour in his appearance. The railway coolies often have badges and coloured belts as marks of recognition given to them by the railway authorities. Their manner of talking and behaving is also quite strange. Cultured citizens fail to appreciate their simplicity. However, the services rendered by the coolie are many and varied.

A coolie is a man of varied activities. He works in the agricultural farms and in industrial

factories Sometimes he drives a 'Thela' and at other times pulls the string of big fans and carries heavy loads on his shoulders at railway stations He serves as a mender of roads He is engaged for private and personal affairs in markets As a matter of fact, there is no manual work that he will shrink from doing provided that his labours are well paid

His manner of working is slow. He often indulges in idle talks with his fellow workers. He enjoys his "Hukah" at the cost of his work. He is not punctual in the discharge of his duties. He requires constant supervision on our part. He does not work rightly until directed to do so. But at the arrival of trains the coolies appear to be most active and energetic. Persons having females, children and heavy luggage with them are not able to get into the train without the help of coolies.

The coolie is a simple-minded illiterate fellow. He is provided with no means of education, because of the narrow circumstances in which he is placed. He earns his bread by hard manual labour, but he never feels sorry for it. He is content with what little he gets. He spends his wages on his bare maintenance and that of his children and wife. He works hard from morning till evening and from evening till morning. There is no holiday and rest for him. He lacks in common sense. He is ready to do his mechanical work without paying any heed or thought to it. He is conscious of his miseries yet he does not try to find means of their removal. But his honesty, hard work and

obedience are matters worth admiring. Let our luggage and goods be handed over to him, he will take care of them without stealing any thing from them. He will be always at your service, and carry out your orders promptly. He is always a cheerful person and never grudges his work howsoever difficult it might be. He has his own whims and caprices. He has his own amusements if he has got some spare money. Perhaps once in a year or so he goes to see the pictures. He has got his own superstitions and beliefs. He loves his "Hukah" as his best friend and companion, and never likes to part with it. His "Hukah" provides him with the best of all amusements.

The services rendered by the coolie are indispensable. We cannot do without them at railway stations, market places, factories and agricultural farms. They provide us with convenience and help us in avoiding delay. They repair damages done to buildings, roads and canals. But they do greatest service at the railway stations where one has to face a great deal of difficulty due to a great rush of people. They direct the new-comers to their right trains and get them seats in the compartments.

Some coolies are quite simple and well-behaved, while others are rude and noisy. City coolies are often exacting to the new comers. They demand high wages from them. If sometime a passenger has got heavy luggage, they call the station master and get his luggage weighed. If we pay them their demands, they do not do any such things. Sometimes they

make even extra demands But the number of such people is limited The majority of coolies are honest, obedient and well-behaved Their domestic conditions and modes of living deserve improvements They should be given a little of education at the public cost The unhealthy situations of their household must be looked to and endeavours should be made to improve the sanitary conditions of their dwellings. Coolies are after all our biethren and as such should not be treated like brutes The coolie is a jolly good fellow and deserves all sympathy and kindness

## THE POSTMAN.

### OUTLINES —

- 1 *Introduction.*
- 2 *His dress and appearance. His behaviour*
- 3 *His duties and usefulness*
- 4 *Village and city post-men compared.*
- 5 *Conclusion—*

The postman is a public servant under the Postal Department His salary is paid by the Government His post is very low paid, but is pensionable He is a public servant in the sense that he serves society by delivering letters, parcels, and money-orders from place to place His duties and responsibilities are very great

The postman can be easily recognised by his leather bag and a Khaki uniform. Some postmen in cities have bicycles to help them in distributing letters, but geneially they walk on foot to deliver letters, parcels and money



orders. The postman is generally strong and healthy on account of his hard labour. He is honest and hard-working. His behaviour towards other people is kind and courteous. He is very careful about the distribution of letters. He is most anxiously awaited by most of us in the morning time whether he has letters for us or not. In this way he forms a link between us and our relatives and friends whose letters he conveys to us every morning and evening. Though not highly educated, he can read and write various languages, namely Hindi, Urdu, English, Gujarati, Bengali etc. Practice enables him even to read illegible addresses. He is patient in discharging his duties. He has to do a lot of work. He does not lose heart but finishes his work in time sincerely and honestly.

The duties and responsibilities of a postman are very great. His duty begins with the sorting of letters which he has to distribute. Some postmen distribute the ordinary letters alone, while others registered and insured letters, parcels and money-orders. A postman is fully responsible for the loss of any letter or money. He is also responsible for delay in delivery. He has no rest or holiday. He has to work hard in all weathers whether it is raining or thundering. The piercing cold and the hail storm do not matter much to him. To him the scorching heat of the sun does not matter. There might be patients suffering in his house, but he has to go on duty. He is very regular and punctual in his work. He is popular on account of his honesty, sincerity and regularity.

He brings us news of our friends and relatives. Sometimes these news are happy and joyful, at other times, disappointing and sad. Occasionally he brings us parcels and money orders from our friends living abroad. His services and usefulness to the public are indispensable.

A distinction has to be made between the village postman and the postman of a town or a city. Like the city postman, the village postman is not provided with uniforms. In cities the postman has to make delivery twice and thrice a day, but such is not the case with the country postman. A city postman gets a higher salary than a village postman. The postman in a village has to distribute ordinary letters, parcels, registered and insured letters and money-orders. Whenever he goes on his beat to distant villages, he takes with him post-cards, envelopes, stamps etc for the convenience of the country-dwellers. He often charges a sort of fee or commission for making payments of the money-orders. As most of the villagers are illiterate, he reads and writes letters for them. A village postman has to do more work than a city postman.

The postman renders valuable services to mankind. His arrival is eagerly awaited in almost every house in the morning. His duties are, no doubt, tedious. He has to work hard without rest or holiday. He is over-worked, and low paid. He always carries heavy loads of letters and parcels over his shoulders. The news he brings us are at times heart-rending and at times full of joy. But he is indifferent to all

such feelings. He goes on hurriedly distributing letters from house to house. The life of an Indian postman needs improvement. His pay should be increased and a proper distribution of his work should be made. He should have leave and holidays as are sanctioned to Government servants in other departments. The post master and officers in charge of the postal system should make every endeavour to improve the lot of the postman.

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## THE INDIAN BARBER

### OUTLINES —

- 1 *Introduction*
- 2 *Two types—The old and the new, their appearance and dress*
3. *Ways and habits :—Description*
- 4 *He is a shaver, hair-cutter, surgeon and masseur (one who conveys messages)*
5. *His indispensable services to the Hindu community on the occasion of marriage, birth and death ceremonies*
6. *Payments made to him in cash and kind*
- 7 *Conclusion. Remarks in general*

The Hindus are divided into four castes—the Brahmins, Kshatrayas, Vaish and Shudras. The Shudras, as the term indicates, are those people whose duty it is to serve the higher castes. The washermen, the sweepers, and the barbers belong to this class. The services rendered by barbers are manifold. Their presence is very necessary at the time of ceremonies.

In the modern times a distinction has to be made between the old and the new type of the barbers. The old typed barber is a simple man. His dirty dress often consists of a loin cloth, a shabby turban and a dhoti. He always appears barefooted. He always keeps a lathi with him. His ugly face and moustaches are of a peculiar type. But the barber of to-day is altogether a changed and different man. He is more neat and clean than the old barber. He is dressed in second-hand clothes. His dirty boots, well-cut hair and a leather shaving box are marks of modern civilization. He has picked up a few English words which he mispronounces, for instance "shavin" for "shaving" and so on. The barbers of the new type have started their shops and saloons, which are well furnished and well decorated. The modern educated young men are fond of having their hair cut in these saloons. No matter, if they have to pay high charges, because they can, after all, have their hair cut in the most up-to-date fashion. The instruments with which the barber of the new light shaves, are costly, fine and delicate. In this sense he is justified in charging more for his work than the shabby barbers of the old type.

The ways and practices of barbers in general are very strange. They wear a peculiar type of dress. They keep with them sometimes a small tin box, and at other times a small leather case containing their instruments. They have several razors, nail-cutters, scissors, cutting machines, combs, mirrors, powders oils, etc. Their method of shaving is very interesting.

The barber at the time of shaving asks the man to sit down. He covers the whole of his body with a piece of cloth. Then he takes out his shaving instruments and cleans them with water. First he cuts the hair with his cutting machine and with combs and scissors. Then he applies some soap to the face and produces (foam) lather by the help of a brush. Now he takes his razor out, sharpens it at a small black stone-piece and then upon a circular leather piece. Then he begins to shave and collect the hair-mixed white substance upon his wrist. During the course of shaving, he sometimes, scratches his knees with the razor. In the end he applies some powder to the face. While shaving, he is always talking something and cheering up the man under shave. Barbers of the old type are specially fond of relating romantic stories.

The Indian barber performs many functions. He is a shaver, a hair cutter, a surgeon and a messenger. His services as a hair cutter are indispensable. Though the educated young men can very well shave their chins with the safety razors, yet the people of the old type, still require the help of barbers. At times our barber does the work of a surgeon and cleans and dresses our wounds. Sometimes he is sent on confidential messages. He often carries letters of invitation to our friends and relatives.

But he renders more important services to the Hindu community at the occasion of birth, marriage, and death ceremonies. It is he who calls people to attend these ceremonies. Certain social customs are performed with his help. He

has to supply "Pattals" at the occasion of dinners. When ceremonies are held, he has to go from house to house to inform people of them. He knows full well the relatives and friends of the person whom he serves. On such occasions his presence is inevitable and his service indispensable.

His services do not go unpaid. He is paid both in cash and kind. There are some people who give him ready money for his services, while there are others who pay him in grain at each harvest after six months. He also gets rewards for his services. Sometimes he is given clothes, at other times, sweets and corn. His services are considerably paid at the occasion of marriages, when he gets a sufficient amount of money both from the side of the bride and the bridegroom. In villages the barber is indeed a faithful serving-man. The village zamindars are particularly kind to him and instead of taking forced labour from him, give him large quantities of corn six monthly or annually. Thus the family of an Indian barber lives in peace and contentment and renders services to the different households in villages. In cities things are different. Barbers are generally paid in cash and not in kind. Barbers of the cities are not so faithful as those of the villages, hence they cannot be relied upon.

The Indian barber, indeed, renders valuable services to society and as such, deserves sympathetic and kind treatment at our hands. Attempts should be made to train and educate him. He should be helped in times of trouble. His services

are indispensable We cannot do without him at the occasion of marriage, birth, and death ceremonies But the barbers of the old type are more faithful and sincere than those of the new type

## THE STREET BEGGAR

### OUTLINES —

- 1 *Introduction*
- 2 *Types of street beggars*
  - (a) *Professional beggars.*
  - (b) *Disabled beggars—lame, blind, and having other physical incapacity.*
  - (c) *Beggars in the real sense of the term—Sadhus and Spiritual heads*
3. *Their dress and appearance*
4. *Their value to society Real beggars deserve our sympathies.*
5. *Evils done by beggars*
- 6 *Conclusion*

India is a land of superstitions Indians have a false notion that beggars are sent by God to test their charitable nature As a matter of fact these beggars are responsible for the spread of many superstitions in India It is by means of these things that they earn their bread There are innumerable beggars and fakirs roaming about our streets Some of them are stationary on account of their physical incapacity There exist many charitable institutions for such beggars in India. They are given food and clothes in every season. Indians regard alms-giving to be a religious duty That is why so many

beggars are seen wandering everywhere about the streets

Street beggars may be classified into several classes. Some of them are professional beggars. They do not want to work because food is easily available to them from liberal institutions. The professional beggar goes from door to door asking for alms. He pretends to be a great "Sadhu" and a spiritual father. His robes are pink. He has a garland of beads round his neck. He shows all the hypocrisy that he can.

His chief task is to cheat the simple village people and to get money from them. Such beggars often boast of their learning and morality. In reality they are good for nothing. They lead a life of merriment. They are addicted to several evil habits. Some of them are drunkards and opium eaters. They smoke heavily and are given to many other intoxications. They want to lead a life of ease and comfort. Consequently they do not like to do any work. They can be called professional beggars because of their roaming about in the streets at every time.

The second class of beggars includes those who are disabled. They have got certain physical incapacities. Some of them are blind, others lame, some deaf and others unable to walk. Many of them suffer from dangerous diseases. Such beggars are often seen lying beside the streets, crying with pain for mercy. Their demand is for a pice or two. "They are starving" they say. They are indeed genuine beggars and objects of our pity and sympathy. We must



help them according to our power and means. Their condition is very miserable. They are crying with pain and suffering. They have no clothes to put on and no food to eat. Their condition is still more sad and tragic as they are unable to move from one place to another on account of their physical incapability.

There is a third class of street beggars who move from place to place not with a view to beg alms but to preach religious sermons to the people. Such beggars are genuine, but they are very few and far between. They always carry some religious books with them to attract public attention, and serve as spiritual heads. They are not beggars in the strict sense of the term. There is no lack of provisions for them. People invite them to their places and offer them the best kinds of food. Such beggars, nay, 'Sadhus' generally renounce the world for spiritual advancement and are greatly respected by all. They command respect wherever they go.

The street beggars are very lean and thin. The condition of the disabled beggar is still worse. He is at times stark naked. At other times he has some rags to cover his body. His appearance is ugly and disgusting. He has no covering for his body on the winter nights which he passes by sitting near fire. He utters pathetic cries for help. In his voice there is a tone of sincerity and honesty. On the other hand, the dress of the professional beggars is of a peculiar type. They generally appear in pink clothes, and often have a large thick hair on their heads. They carry with them a deer—

skin, a "chimta" and a "Kamandal" Some of them are musicians and have musical instruments with them to play upon They go on singing religious songs to attract the notice of the people. Occasionally they utter loud cries for alms They rub their bodies with ashes Their aim is to amass flour and fuel and to lead a life of ease and comfort

With these remarks we have to see whether beggars are of any good to society or not Some real beggars help us in elevating our characters. They must deserve our sympathy and help and are the fittest persons to receive our alms. They infuse a spirit of love in our hearts Many of them prove to be spiritually elevated and they guide our moral character by placing before us their own lofty character as a model The disabled beggars remind us of the Creator and deserve our sympathy

But the professional or hypocritical street-beggars are a curse to society They are addicted to evil ways and practices. Most of them are men of loose character They encourage corruption and degradation They cheat our poor village-men and women very badly, and rob them of their money and clothes They spend large sums of money on drinking, smoking and other luxuries Many of them prove to be thieves and rogues. They very often steal away our children and train them in their own profession Such beggars make men unsympathetic and hard-hearted even towards those who are really deserving

Judging both the sides, it is right to say that beggars must not be helped in any way. They

should be made to work and then given food. Hypocrites should be severely punished. Charitable institutions should be opened for those who are physically unfit for work. The lame and the blind beggars should be sympathetically treated. If beggary is not properly controlled, society is bound to degenerate.

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## A SNAKE-CHARMER.

### OUTLINES —

- 1 *Introduction.*
- 2 *His appearance and dress*
- 3 *How he catches snakes*
- 4 *His performances*
- 5 *His mode of living*
- 6 *His value in life*
- 7 *Conclusion*

A snake charmer belongs to the class of wandering people who show their performances with the snakes. We come across such persons every where in India. They take delight in performing their feats. Their faces are familiar and they can easily be recognised by their dress and features. Their feats are indeed skilful and amazing.

A snake charmer is a peculiar type of man. He is clad in dirty clothes of orange colour. These clothes may be compared to the clothes put on by the Fakirs and Sadhus of India. Everything about him is strange and peculiar. His turban and the manner of tying it are strange. He always has a number of bags, baskets and

small sticks to play with. He has a flute or a "Been" from which he extracts soft and melancholy notes. He earns his livelihood by showing different varieties of snakes to the people in the streets and market-places. He handles the snakes in the most fearless manner and earns a few pice by showing his tricks. There is another peculiarity about his appearance. He puts on some ear-rings hanging from his ears. He also keeps with him some pieces of stones and herbs and uses them in cases of snake-bite. It is a popular belief that these ear-rings, and pieces of stones exercise a magical influence on snakes.

The snake-charmer of India has, in his possession, some wonderful herb which can charm snakes. With this herb he can charm the most dreadful reptiles. The smell of this herb results in the disappearance of their poison. He is supposed to keep another herb which provides immediate cure to snake-bites. Without these two things his existence would have been impossible. He is, further, in possession of some secret knowledge by which he can charm snakes and cure their bites. He utters some powerful spells before catching a snake, and succeeds in his attempts. Then he takes out the fangs of the snake to remove their poison. Such secrets are passed on from father to son without their being known to any one.

The performances of a snake-charmer are worth admiring. He quietly puts his bags and basket on the ground. He does not show his snakes at your bidding but pretends to play some tricks before taking them out. First he removes

the pink cloth from over the baskets and plays upon his flute. Then he takes several rounds and opens the basket. His playing on the flute makes the snakes stand half erect and swing their hoods to and fro. It appears as if they are keeping time with the flute. Sometimes the snakes bite him angrily, but yet he fearlessly tackles with them. At times he makes one snake fight with the other to amuse the spectators. At other times he conceals the serpent and surprises the on-lookers by making it appear suddenly at a distant place. There are many other tricks which he shows to impress the on-lookers.

The snake-charmers have their own peculiar habits. Their mode of living is very simple and dirty. They talk in their own peculiar dialect. They earn their bread by showing their performances. They lead a gipsy life, wandering from one place to another, having no fixed abode. They are expert in begging money from the people by making false pretences. They train their sons in the same profession. There is every thing odd and strange with regard to their eating and drinking.

Their value in life is certainly great. It is through these snake charmers that biologists purchase snakes for dissection. They at times provide effective cures to snake-bite by means of their herbs, stones and spells. They amuse and surprise us with their tricks. They keep the species of poisonous snakes under their control. By charming and catching these snakes, they save many a life in the forest. By

removing the fangs of snakes they can collect large quantities of poison which is used for the preparation of many medicines. But sometimes these very snake charmers prove to be thieves in the night time and they quietly steal things from our houses.

However, they serve some purpose in society. They recreate our minds. They are, no doubt, in possession of some powerful herbs and stones, but it is a pity that such things remain unknown to the civilized world. If the snake-charmers had revealed the secret, thousands of lives would have been saved every day. But to reveal this secret means to him the wrath of God upon him. He thinks it irreligious to let it out. There have been cases when snake-charmers preferred death to opening their secret. Under such circumstances it would be better if these charmers become specialists in curing snake bites rather than earning a few annas by showing their petty tricks.

## THE POLICEMAN.

### OUTLINES —

- 1 *Introduction—He is a member of the police force and is a public servant.*
2. *His dress and appearance.*
- 3 *His habits and character*
- 4 *The policeman distinguished from the military soldier*
- 5 *Distinction between a city and a village policeman*
6. *Services done to society*

- (a) *Controls and regulates traffic in cities*
  - (c) *Restores peace and order in times of trouble*
  - (c) *Works as a spy and helps in the prevention and detection of crimes*
  - (d) *He is a watchman*
  - (e) *Services rendered by him during the war time*
- 7 *How can the life of an Indian policeman be improved.*

8. *Conclusion :—General remarks*

The Government of India maintains a separate police department. The chief function of the police force is to maintain peace and order by enforcing law into the country. Hence the policeman is a public servant in so far as he ensures public peace. He is a Government servant in the sense that he gets his pay from the government. His post is pensionable. His main concern in life is to faithfully serve the Government by carrying out the commands given to him.

The dress and appearance of the policeman are peculiar. Even a lay man cannot fail to recognise him. His khaki uniform, red turban, leather belt, and wood stick distinguish him from other public servants. He is a very brave and stout man. He is quite hale and hearty and it is his muscular strength that enables him to perform the hardest tasks entrusted to him.

The policeman has his own individuality and character. He is the true representative of his class. His morality on the whole is lax. He

feels pleasure in teasing the people. He does not hesitate to accept bribes and acquires many undesirable habits. He is mostly unreliable and selfish and tries to deceive his own friends when the opportunity presents itself. He has no fellow-feeling. His dry and unsympathetic attitude makes him unpopular. Unnecessarily he would go on abusing the people who are poor and simple. To the 'ekkawalas' and other conveyance drivers he is a sort of supreme authority. He threatens them and extracts money from them. What is most disgusting about him is his diplomatic and intriguing nature. For the sake of selfish motives, he often instigates people to quarrel. He is a liar and does not feel the least hesitation in giving a false evidence against the people with whom he is not on good terms.

Notwithstanding these personal defects, the policeman is dutiful and obedient. His help and service can be procured at a moment's notice. There are some policemen who are exceptionally honest and gentle. Such people are above the crimes and atrocities committed by the lower class of policemen.

In order to form a correct estimate of the policeman, it would not be out of place to compare him with the military soldier. The latter is well trained and well-disciplined. He draws a higher salary than the policeman. His chief duty consists in waging wars whereas the main task of the policeman is to restore peace and order by enforcing the public law. Even the dress of the soldier is different from that of



the policeman. The military man is generally confined to fighting and so he is free from those intrigues which the policeman generally fall a victim to

The police department is very efficiently organised. It has its centres and stations even in villages. The city policeman is different from that residing in a village. The city policemen often go on duty on horses, or in lorries, while the village policemen have to go on foot. The former is more fashionable than the latter.

The policeman renders very useful services to society. In cities he controls and regulates the traffic and prevents the occurrence of many an unpleasant accident. He is always conspicuous, standing at the cross, and the movements of his hands and fingers are followed and obeyed even by officials. He is very prompt and active. He even guides strangers and foreigners to their right paths. He is thoroughly conversant with the rules of the road.

Another important duty which the policeman has to discharge is the restoration of peace and order in times of trouble. Whenever there is a communal clash or any other disturbance subversive of law and order, the policemen help in restoring peace in the country.

The value of the policeman as a spy is also very great. He often disguises himself and inquires into the matters which otherwise he would not have been able to know. He helps in the prevention and detection of crimes. Thieves and scoundrels are afraid of him. He catches hold of the criminals and sends them to

their fate His ways and practices are peculiar. He also has a rough knowledge of some of the sections of the Indian Police Service

He also serves as a watch-man in times of need Whenever some dacoity is expected, his help may be secured and a body of policemen may avert the coming danger On the occasion of marriage ceremonies their help is procured and they keep strict vigilance over the house entrusted to their care

Lastly, the policemen are also sent to the field of battle in times of need Here they give proof of their loyalty and patriotism by gladly sacrificing their lives It is clear that the services rendered by the policeman are such as enable us to ignore his faults

In conclusion, we may say that his life needs improvement in many ways He should be better trained and disciplined than he is at the present time Increment in his pay will stop his practice of taking bribes. He should not rule people by force but by love and sympathy. Social conditions can be improved by love and moral reform not by fear or force Strict laws binding upon the policeman should be formulated so that he may not take recourse to undesirable action and the higher authorities should be on the look out to inquire into his affairs

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## THE AEROPLANE

### OUTLINES —

1. *Introduction*
2. *Origin and history Wright brothers of*

*America were the inventors of the Aeroplane*

3 *Description—Important parts.*

(a) *body, wings or planes, engine, propeller*

(b) *Wheels, how started and navigated*

4 *Different kinds of aeroplanes—monoplanes and biplanes*

5. *Beneficial uses:—*

(a) *Quick and easy transport of mails and passengers*

(b) *Services rendered during the time of war—attack and defence, relief and rescue.*

(c) *Helpful for propaganda work and advertisement*

(d) *Discovery of unknown and inaccessible places It can fly over mountains, valleys, seas etc*

6. *Disadvantages and dangers*

(a) *Not a safe means of travel, because it is still imperfect, frequent occurrences of accidents*

(b) *Its usefulness is limited as it requires special ground for starting and landing*

(c) *It is very expensive to travel in it*

(d) *Disasters caused by it during the times of war.*

*Conclusion The future of the aeroplane seems to be bright*

The aeroplane is the latest invention in machines that can fly in the air. Its development is of a recent growth. Now-a-days scientific

discoveries come upon us so thick and fast that we almost forget their wonder. But this is not the case with the aeroplane. Though at present aeroplanes are as familiar to us as motor cars, yet we cannot help wondering at the sight of an aeroplane which flies over our heads. The droning sound of the flying aeroplane at once arrests our attention. The nature of the invention—the conquest of air in our own day, is so marvellous that we have to bow our heads before those who have invented it.

The credit of inventing the aeroplane goes to the Wright brothers of America, but crude experiments in this line were made even before them. We have references to aerial "Vimans" in the Hindu Scriptures. In other legendary and mythological books there are references to flights in the air. But many of us do not believe in the truth of these facts. Coming to our own times we find that balloon was the father of the modern aeroplane. This was invented by two French brothers in the last twenty years of the 18th century. The next stage in the history of aerial flight was marked by the invention of the Zeppelin by a German general of that name. The body of the Zeppelin resembles a cigar. It is propelled by an engine like that of a motor car. But thanks to the efforts of the Wright brothers who brought the aeroplane to perfection. The year 1908 marks an important epoch in the history of aerial flight when the Wright brothers made their first successful flight in the air. Since then there has been considerable improvement in the construction and use of

aeroplanes, and aviation has been making a rapid progress

The aeroplanes are long-winged machines which can rise to great heights in the sky and can cover long distances through the air. The shape of an aeroplane is like that of a kite. It flies like birds in the sky. Its main parts are the body, wings or planes, the engine, the propeller and wheels. The body of the aeroplane is made either of wood or steel.

The whole machine consists of several parts, but out of them the engine which pushes the whole thing, is the most important. In the front of the machine there is room for the pilot who steers the machine. On either side of the machine there are wings. At the head of the machine there is the propeller which pushes the machine and cuts through the air. Its mode of landing and starting is peculiar. An aeroplane cannot stop at each and every place, but there are stations fixed for this purpose, which are known as aerodromes.

In our own day the aeroplane has many varieties of form and structure. There are some aeroplanes which cannot be steered, and are called 'rigid'. On the other hand, there are others which can be steered in any direction. They are called 'dugible' aeroplanes. The other varieties of aeroplanes are monoplanes, biplanes and triplanes according to the nature of the set of wings they contain. There is another class of aeroplanes known as sea-planes. They can perform the functions both of flying and sailing. They can fly in the air and float on the sea when necessary.

Aeroplanes render valuable services to mankind. They are of immense use to a country as means of rapid communication between it and its colonies far and wide. They also convey passengers to long and short distances. They have decreased distance and time. Besides this, their utility is very great during the times of war. They are used for the purposes of attack. Bombs and gas-shells are thrown upon the enemy from them. During the war it is only through them that the exchange of mails is possible. They are used for the sake of defence. Timely medical aid and provisions are also supplied through them. At times they are employed to provide relief on the field of battle.

Apart from this, aeroplanes, now-a-days, are also made use of for the sake of propaganda and advertisement. Every day we find a volley of notices and hand-bills coming down from the flying aeroplanes. This process of advertisement is bringing about a revolution in trade and commerce, particularly in foreign countries.

Lastly, the aeroplanes have brought to light unknown and inaccessible places. They can fly over mountain valleys and seas. There are no obstacles for them. Their passage lies in the sky. With their help discoveries of new regions are being made. Hitherto undiscovered lands have been brought to light. In the near future a great revolution is expected, if the aerial progress of to-day is given encouragement.

But the aeroplane has its own dangers. In the first place it is not a very safe means of travel. With all the precautions it often meets dis-

asters Sometimes its striking against the rocks results in the loss of money and life There are many instances of its being drowned in the seas These accidents may be averted according to the perfection the aeroplane acquires

Moreover, the scope of the usefulness of the aeroplanes is limited It requires a special ground for starting and landing, which is not available everywhere Sometimes it so happens that its engine gets out of order resulting in the loss of many a life

Besides this, aeroplanes are the greatest weapons of disaster during the war They not only shower bombs from the sky but also spread poisonous gases and cause innumerable deaths Lastly, it is very expensive to have aeroplanes or to travel in them Their charges are very high and are beyond the means of average man

The aeroplanes in modern times are making a wonderful progress They can fly at an average rate of two, to three hundred miles per hour. There are regular air-services between India and England. Air races are organised from time to time But aeroplanes can never be popular and become universal means of travel unless the chances of danger are minimised and expenses of travelling in them are reduced considerably. But the future of aeroplanes seems to be bright Quicker and cheaper air-services will soon develop and will bring about changes in our life The present difficulties will be put an end to by the perfection the aeroplane attains in future.

## THE MOTOR CAR

### OUTLINES :—

- 1 *Introduction—what is a motor car ?*
- 2 *Description :—Its important parts, the engine, the body, wheels, brakes, the handle, tyres, tubes etc.*
- 3 *Different types :—cars, buses, lorries*  
*Names given to them according to their size and shape*
4. *Advantages*
  - (a) *Quick means of travel*
  - (b) *Used for business*
  - (c) *Used for the affairs of the post office and the hospital and for putting out fires.*
  - (d) *Recreation provided*
- 5 *Disadvantages —*
  - (a) *It is expensive to buy and maintain it*
  - (b) *Inconvenient when goes out of order during the course of a journey*
  - (c) *Danger of accident when going at a high speed*
  - (d) *The trouble it creates for the pedestrians by raising dust as it passes by The noise and the petrol gas produced by it are a nuisance*
- 6 *Conclusion—Improvements suggested*  
*Future prospects*

The motor cars were invented early in the 17th century. The credit of their invention goes to two brothers named Ramsay and Wildgoose. Some French engineers developed the



motor cars so as to make them travel along the roads. Since then motor cars have undergone marvellous changes and improvements. The motor cars of to-day are the result of the labours of the earlier years of the twentieth century.

We need not worry about its origin, growth and development. What is most important to us is the services rendered by it. Generally speaking, a motor car is a vehicle moved by the force of petrol gas. The motor car is driven by an engine, which is propelled by the motive force of the petrol-gas inside the engine. The motor cars are not driven by steam or coal. At present electricity is being used as a motive force in some of the advanced motor cars. We can define a motor car by saying that it is a sort of conveyance leading persons from one place to another in a short time at a high and quick speed.

The important parts of a motor car are the engine, wheels, brakes, tyres, tubes, body, handle-lever, steering wheel, accelerator etc. The function of the engine is the most important. All the different parts have to play their separate parts, but the combined effect of all is the same, *i. e.*, to drive the car onward. The body of the motor car is propelled by the engine. The wheels with their tyres and tubes are important in so far as they make travelling both along metalled and 'kacha' roads possible. Though all the minor parts are set to motion by the engine, they have exclusive importance of their own. Many of them are the controller or the regulator of the engine itself. The steering-wheel regulates the

direction of the motor-car The brakes stop the car when necessary. The accelerator is used for increasing or decreasing the speed of the engine The lever helps the car to go backward All these different parts depend upon the engine for their power

Motor cars may be divided into different classes according to the nature of work they do and according to the size and shape they have. Motor cars are made of different sizes and shapes. Some of them are too small to take more than two or three persons Others are too large and can accommodate from forty to fifty persons They are given different names according to the construction of their bodies and engines Motor-cars may be roughly divided into three classes—buses, taxis, and motor lorries The function of the first two classes is to convey passengers from one place to another. The motor lorries are generally used for carrying luggage and goods. The taxis are smaller than buses The latter are replacing tram-cars in every big city. They have an advantage over them as they convey passengers to their destination whereas tram-cars have their fixed stations

Motor cars are useful in several ways They have increased human comfort They can carry men from place to place without the inconveniences experienced in tongas, horse-drawn carriages and bullock-carts Journeying in motor cars is quicker and more comfortable than in ordinary vehicles The ordinary speed of a motor car is about thirty miles an hour, while that of other ordinary vehicles from five

to ten miles per hour only. Hence motor cars are indispensable for speed and quickness. Doctors, pleaders, businessmen all keep cars because they can afford to pay for them and secondly they have got very limited time at their disposal.

Motor cars render many valuable services to mankind. They help the wounded soldiers during the war by carrying them to the nearest hospitals. An ambulance is nothing but a motor car carrying medicines in it. It is a sort of moving hospital. A Fire Brigade of the cities is nothing but an array of cars equipped with means to put the fires out. So the motor cars are serviceable both in peace and war.

In addition to this, motor lorries are of immense use to business-men who send their goods from one place to another. Further, a motor car is cheaper and quicker than other means of travel. It is cheap only when the owner knows how to drive the machine. Indeed the money which a man has to invest in purchasing a car at first may be a huge sum, but the cost of its maintenance comes to less than the cost of maintaining other vehicles. The monthly expenses of petrol come to be less than what one might spend on one's horses, coach-man and repairs of the vehicle.

Lastly, motor cars serve for pleasure and delight. It is very pleasant to have long tours in them. Their swift speed brings in soft cool breezes and conveys us through different scenes and sights. They save time and energy and provide amusement for the fortunate few who have got them.

But motor cars have their own drawbacks. It is very expensive to buy and maintain a motor car. To have a good car, requires at least three thousand rupees. Besides this, the salary of the driver, the money spent on petrol and the repairs of the car incur heavy expenses which every man cannot afford to pay. It is after all a luxury to have cars, and the money spent on them may be utilised for several other things. Motor cars appear to us to be the worst things when they get out of order during the course of our journey. People take every precaution to prevent disorders, still they occur. Suppose a tube bursts in a jungle. What is going to be the lot of the passengers who have no food and water? They have no other persons nor any other conveyance to bring the necessary things. Machines are after all machines and can fail at any time. At such occasions people are at a loss to think what to do. They take oaths never to keep cars, but as soon as the machine is set aright, they forget all their previous promises and try to increase the number of their cars.

Motor cars running at a high speed cause accidents which result in the loss of life and money. When an accident occurs the life of the driver is always in danger. Passengers also receive injuries according to the nature of the accident. Sometimes the cars strike against trees and at other times they run over the pedestrians. The results are disastrous when a motor car is being driven at a high speed.

Moreover, the running of motor cars on the roads is highly annoying to the passers-by. The blowing of the horn, the whizzing of the engine, and the bad smell of the petrol gas are a nuisance and are very much disliked by the people of calm and quiet disposition.

Notwithstanding these drawbacks, motor cars are rendering valuable services to mankind. Attempts are being made to lower down their prices as far as possible. This will certainly lead to the popularity of motor cars. In order to make them less expensive the owners of cars are trying to learn driving. The police authorities are doing their best to prevent accidents by regulating their speed. These improvements will bring about their own effects in the near future. However the future of motor cars seems to be very bright. Constant fall in their prices indicates the future cheapness of the motor car. A time is coming when even the middle class people will be in a position to have a motor car. That time is not very far off.

## — — — ELECTRICITY AND ITS WONDERS.

### OUTLINES —

- 1 *Introduction —origin and development*
- 2 *What is electricity ? Its nature and scope*
- 3 *Its wonders—Telegraphy. Telephony. Radio. X ray*
4. *Uses of electricity*  
 (a) *Electricity as a source of power.*

- (b) *It has changed the social outlook of man*
- (c) *It has revolutionised the science of medicine.*
- (d) *It has added to human comfort.*

## 5 Conclusion.

Every body must be familiar with the sharp clicks heard while combing hair on an evening. This is due to what is called electricity. Electricity comes from the Greek word 'electron' meaning amber. Its discovery dates back to ancient times when Thales observed that electricity was produced by rubbing a piece of amber with silk or wool. He also found out that electrified bodies attracted light things such as pieces of paper. That was the birth of frictional electricity, i.e., electricity produced by rubbing. But in 1880 Volta discovered a new source of electricity in the contact of two dissimilar metal plates immersed in acidulated water. The latter has developed into modern batteries and cells. A third and an important source of electricity was discovered through the efforts of Oersted and Faraday. They discovered that electricity was produced when the magnetic field around a wire was changed. This has developed into the present Dynamo which is the chief source of this energy-electricity.

It is not long since the real nature of electricity has been understood. Previously it was supposed to be a vitreous fluid which could flow from one substance to the other by contact or by rubbing. The fluid was classified as positive and negative and it was said that like

fluids repelled each other while unlike ones attracted each other. A body ordinarily contains both the fluids to an equal amount. The abundance of positive fluid made it positively electrified and that of the negative fluid made it negatively electrified. In the light of modern researches made by Crookes and J J Thomson the above discoveries have been discarded. Now electricity is held to be due to small electrical particles called "electrons". So now by the expression "electricity is flowing" we understand that electrons are flowing. The nature, mass and charge of these electrons have been thoroughly studied by Thomson. This study has given us a definite knowledge of what electricity is.

The uses which electricity has for men are many and varied. It is used as a source of power, as a source of light and heat and as a curative of certain diseases.

As a source of power it has replaced human labour and has proved to be a great boon to humanity. Electricity has been harnessed to run railways, tram-cars, trolley-buses, motor cars, and to saw, churn, turn, move, grind and what not. In the modern times there is nothing in the world which electricity has not given its stamp to.

In the present century man is proud of having his obedient slave, electricity. Electricity can do what a slave could not do. It cooks food, heats water, cleans clothes, polishes boots, shaves and cuts hair, brushes teeth, combs hair and does many such allied duties. It would

never refuse to do any thing for us provided that it is harnessed with skill and intelligence.

Electricity has changed the social outlook of man. The man of to-day has more international ideas than the man of yesterday. This is due to an increased contact between man and man, made possible by telegraphy, telephony, cable-graphy and radio. How surprising is it to know that electric waves travel at a speed of 1,86,000 miles per second and take only seven minutes to the sun.

Electricity has revolutionised the science of medicine. Cancer, leprosy and various other fatal diseases which baffled the physicians of the past, are at present cured by the painless method of exposure to electricity. Electric shocks and X-rays are a boon to surgery.

Electricity immensely adds to human comfort. It has tended to make man happy and comfortable. No one is unaware of the cool breezes produced by the electric fans in the summer season. Electric light has enabled people to work in mines. Electric coolers in the summer season and heaters in winter provide us with considerable comfort.

We have grown so very familiar with the nature and uses of electricity that we do not fully appreciate its wonders. Had our ancestors risen from their graves and looked at the network of electric wires, flashes of light shining, and electric bells ringing merely by pressing the button, they would have been struck dead with wonder.

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## PHOTOGRAPHY.

## OUTLINES —

- 1 *Introduction .—What is photography ?*
- 2 *The process—Description. How photographs are taken*
- 3 *Origin, growth and history.*
- 4 *Photography compared with the art of painting*
- 5 *Uses of photography*
  - (a) *Serves for delight and pleasure*
  - (b) *Enables man to get pictures of scenes and sights.*
  - (c) *Helps us to preserve the memory of our dead friends and relatives*
  - (d) *Preserves records of buildings, natural scenes, planets, and plants which help in research work*
  - (e) *Moving photographs, and televising photographs*
- 6 *Conclusion—Its future*

Photography is an art and as such gives pleasure and instruction. As an art it requires a great amount of skill and practice. It is an art by which pictures can be taken by the action of sun-light on certain chemicals.

The photographs are taken by means of a small box called the camera. The camera has a suitable lens at one end and a plate of glass covered with certain chemicals sensitive to light at the other end. Light from the person or the object whose photograph is being taken, falls on the lens. This light being refracted through the lens, falls on the sensitive plate. Upon this

plate an impression (or image) of the person or object exposed is produced. This is afterwards developed, fixed and then transferred on paper which is specially made for this purpose.

The beginning of photography may be traced as far back as the year 1557 when light was found to have some action upon certain Silver salts. Some fugitive images were formed then but it was Niepce who succeeded in producing pictures by means of a sensitive film of bitumen. Since then it has fast developed and the present camera and its equipment are very different from that of the old. Now the art has become an industry.

Photography is an art allied to painting but much more cheaper and quicker than painting. Painting is more costly and requires more time and labour than does photography. Painting has its own artistic beauties, but in the present times photography has got the better of painting, because of its motion-pictures.

Photography is useful in many ways. As an art it gives pleasure and delight. Who is there who would not admire the photographs of scenes and sights of natural beauty. Our elders are simply surprised to see the art in such an advanced and developed state. It helps us to see pictures of eminent persons, whom, owing to certain difficulties, we are not in a position to see face to face. Though photographs may not serve as substitutes for the real things, yet they convey the idea of reality. It further helps us to find out how our fore-fathers looked and dressed and what appearance our own city

or village presented years before our time. The greatest use of photography in common life is of preserving the memories of our dear friends and relatives who are no longer alive. The success of modern research mostly depends upon photography. It is the records kept by photography that induce enthusiastic persons to make further discoveries. Photographs of stars, planets, eclipses, and buildings are helpful to a great extent to coming generations. Scientists can take photographs of transient objects since changes occurring within a millionth part of a second can be caught by a camera. Botanists can take pictures of rare plants and Zoologists of rare animals and the remains of dead ones. Astronomers base their research work on the pictures taken of comets, stars and planets. Hence photography is a great help to research work.

The present times have seen other changes of far-reaching importance. The cinematograph is a living example of how photographs of moving objects are taken. This is indeed a distinct advance in photography. Moreover, photographs can be televised from one place to another and hence knowledge from one part of the world can be transmitted to the other at first hand.

The future of photography seems to be very bright. Its rapid progress is indicative of its bright future. At present cheap and small cameras are being prepared to enable ordinary men to take photographs of their friends and relatives, of scenes of beauty and grandeur. The art is now being made cheaper and easier in every direction. Efforts are now being made to develop

colour photography, stereoscopic photography so that there will be no difference between the real object and its photograph. Then you can enjoy the colourful vale of Kashmere in your dingy room

## THE GAME OF FOOT-BALL

### OUTLINES —

- 1 *Introduction*
- 2 *Dimensions of the playing-fields*
- 3 *Materials required*
- 4 *The way in which it is played.*
  - (a) *The division of the field*
  - (b) *Fixed duties*
  - (c) *Rules of the game and penalty for breaking them*
  - (d) *Referees, lines-men and goal-judges and their judgments*
- 5 *Advantages :—*
  - (a) *Physical*
  - (b) *Intellectual.*
  - (c) *Moral*
  - (d) *Social*
- 6 *Disadvantages.*
- 7 *Conclusion—comparison with other games*

Like cricket foot-ball is also one of the best out-door games. It is English and Scottish in origin, but now-a-days it has received world wide popularity. In India it is even more popular than cricket. It is a good physical exercise. The game of foot-ball is less risky than cricket. Before a foot-ball match begins, the captains of

both the teams have the "toss" The winner of the "toss" has the choice of any side of the field. The uniform of the players generally consists of shorts and shirts

The game of foot-ball does not require as much material as cricket A leather ball with a rubber bladder inside, would do There must be eleven players on each side, and two referees to judge the game The game is played on a grassy plot about 100 yards long and sixty yards broad The length and breadth of the field may be increased or decreased as the case may be The field is divided into two equal halves by a line called the "centre" line

The game is played with a leather ball which is tightly inflated The aim of both the parties is to get the ball through the opposite goal. One party tries to kick the ball so as to let it pass through the goal, but the opposite party tries to defend the goal by kicking the ball back The same practice continues for a long time. To achieve their end, sometimes the goal-men strike the ball with their hands The victory or defeat does not go to one individual, but to the whole party

The game is played on a grassy plot divided into two halves The middle of the dividing line is called the centre from which the ball is kicked off at the beginning of the game or after a goal has been scored "Goal lines" and "touch lines" are also distinctly marked by flags and white powder

The fixing up of duties is another important factor upon which depends the success or defeat.

of a party. The captains of both the parties are supposed to be competent enough to arrange their players in the best possible way. They divide their respective parties into four groups—the forwards, the half-backs, the full backs and the goal keeper. The forward line consists of five players whose duty it is to carry the ball forward to the opposite goal. There are three players in the half back line. These players play an offensive and defensive game. Their duty lies in kicking the ball off to the forwards and preventing its entrance through their goal. The full-backs are only two in number. They also pass the ball on to the forwards and prevent it from being carried into their own goal. The duty of the goal-keeper is very hard. A goal-keeper must be an expert player. He is to a great extent responsible for the victory or defeat of the game. He has the right to touch the ball by his hands or by any other part of his body. The goal-keeper is always expected to be very alert.

Generally, the time limit for this game is ninety minutes, but in India the game lasts from forty-five minutes to one hour at the most. In the middle, there is an interval of about five or ten minutes during which the players are given some refreshments. During the play the ball is not to be touched by hands by any player except the goal-keeper. In cases of the violation of this rule, the offending party has to pay the penalty. If a ball is handed or if there is a "foul" a free kick is given against the offenders from the spot where the offence takes place. If

the ball is touched by hand within the "penalty area" a kick is awarded against the offenders. The ball is kicked into the goal from the penalty kick mark and no one except the goal-man is allowed to remain within the goal area. Further no player is allowed to hold or push an opponent with his hands. Kicking a rival, jumping at him and pushing him are regarded as 'fouls'. There are many other technical rules of this game which need not be mentioned here owing to the lack of space.

The true success or defeat in such a game depends upon the honesty of the referees. There are two referees one on each side, to judge the game. Their duty is to carefully watch the game and point out the breach of rules. They have to watch the time and to inform the parties when half the time is over. The decision of the referees is final and every body has got to abide by it. To help the referees there are two "lines men" to see when the ball has gone out of the "touch lines," and two "goal judges" to ensure whether a particular ball has rightly passed through a goal. The party scoring the larger number of goals is declared to be victorious. When no party scores any goals, or the goals made by both the parties are equal, the game is said to be "drawn" and some more time is given the next day to determine the result.

The game of football is full of advantages. It affords a healthy exercise and certainly adds to the physical welfare of the player. A football player has to run very hard and this results in hard breathing and the purification of his blood. Muscles

and organs have a better development in this game than in cricket. Besides physical advantages, the game also provides amusement and recreation to thousands of people. Cup and shield foot-ball matches attract thousands of people. The game of football helps to form many good social and moral habits. It teaches the importance and value of discipline to the players—a thing which is of utmost importance in life. In addition to this, it promotes feelings of brotherhood and co-operation. This results in social unity after some time. It also teaches the habits of “fair play” which is certainly a great moral quality.

It has also got some drawbacks but they are negligible when compared to the benefits it affords. It is a game less risky and dangerous than cricket or hockey. It is less expensive than either of these. It provides a healthy physical exercise. It promotes social unity and co-operation and teaches the habit of discipline in life. The boons it confers upon us are many. It is a game which deserves encouragement.

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## THE GAME OF CRICKET.

### OUTLINES —

1. *Introduction :—origin and history*
2. *Material required for it,*
3. *The way in which it is played*
  - (a) *Toss*
  - (b) *Fielding, bowling, batting, pitch and wickets*
  - (c) *How the player is out*



(d) *The duties of the umpires and the scorers*

4. *Its advantages*

(a) *Physical.*

(b) *Intellectual.*

(c) *Moral.*

(d) *Social.*

5. *Disadvantages*

6. *Comparison with other games.*

*Conclusion My impressions about it*

Out door games are very necessary for the preservation of health, specially for the educated classes. Cricket is one of the best out-door games. Now-a-days it has received a great popularity in India though it is not Indian in origin. It is the national game of the English, but on account of its decency and utility it has been patronised by people all over the world. The word "cricket" is of German origin and is the small form of the Saxon word "cric" meaning a staff.

The game requires a large piece of even-ground. It is generally covered with well rolled and well mown grass. A hard and stony pitch is harmful to the players. It is a game played between two parties of eleven players each. The necessary material consists of bats, balls, stumps and bails. But for judging the game and registering the runs, the presence of two umpires and two scorers is inevitable.

Before the beginning of the match the parties playing have a "toss" to decide as to which of them would bat first. The party batting, sends two of its bat-men to defend the wickets which are placed twenty two yards apart from

each other. The aim of the batter is always to strike the ball with the bat and to prevent it from striking the wickets, while the object of the rival party is to bowl so hard as to make the batter out and to prevent him from scoring runs. Fielders also try their best to make the batters out. When one batter is made out, the other is called in and the same practice goes on till all the players are out. This is called the close of one "inning". After this the rival party which had been fielding, goes to bat.

In the game of cricket fielding, batting, bowling, pitch, wickets, umpires and scorers all play a very important part. It is the duty of the captain of the party fielding to arrange and fix the duties of his fielders. The captain and the bowler are authorised to change these positions, if necessary. The duty of every fielder is to stop the ball whenever hit or missed and to prevent the batter from making runs as far as possible.

The plot of ground on which the game is played is called the "pitch" on which are fixed stumps opposite to each other. The distance between the opposite stumps is twenty-two yards which the batter has to cover at one time to score a run. On each side there are three stumps fixed eight inches apart in order to check the balls from passing through them. On the top of the stumps are placed the bails. All these things combined form the wickets.

The duty of the bowler is the most important one. It is upon him that the success or defeat of a party depends. The bowler applies all his

force and strength to making the balls strike the wickets. He changes his method of bowling from time to time and tries to make the batter out by means of his under-hand and over hand bowling. One bowler is allowed to bowl six balls at a time after which his bowling is over. Then the second bowler takes the charge and bowls from the other side. During the course of bowling, the object of the batter is to hit or miss the ball as the case may be and to make as many runs as possible.

As a result of excellent bowling many players are made out without scoring any runs. If the batter misses a ball and it strikes the wickets he is called "bowled out". He is called "caught out" if his hit-up ball is caught by a fielder before it touches the ground. There are several other ways in which the player is made out such as "crease out" or "stumped out" and so on.

The making of runs is the most important thing in the game of cricket. It depends partly upon the honesty of the umpires, and wholly upon the tact and strength of the batters or runners. When a batter hits the ball so hard that it crosses the marked boundary lines, the hit is declared to be a "boundary". In such cases the batters need not run and are given four runs. When a batter hits the ball with such a force that it goes high into the air and falls beyond the boundary, it is declared to be an "over boundary", and six runs are given to the hitter. The runs scored without hitting the ball are called 'byes'.

The honesty and impartiality of the umpires and scorers play a very important part in deter-

mining the defeat or victory of a particular team. There are two umpires one on each side, to judge the game. The umpires' decision is final in all cases. Their duties are manifold. They have to count the number of balls given by the bowler and to declare the "over." They have to rightly judge how the batter is made out. The importance of the scorers is also very great. Their duty consists in recording the runs secured during the match. There are two scorers, one belonging to each party. They sit side by side so that each serves as a check upon the dishonesty of the other. The victory of a party is determined by the number of runs it scores. The party securing the larger number of runs, is declared to be victorious. Sometimes even two innings are played.

Cricket as a game provides healthy recreation. It is beneficial to all people alike. It is one of the healthiest games, because it fully develops the different parts and muscles of the body. It is a splendid physical exercise in which all the limbs and muscles are properly trained.

Besides this, the game of cricket helps us in training our will and intellect. It teaches and cultivates the virtues of patience, perseverance, obedience and co-operation. A man who wishes to be a good cricketer must practise the above mentioned virtues. Patience, discipline and co-operation will make a player of excellent moral character. Cricket also has some social advantages. It infuses a spirit of friendliness and

brotherhood among the different players who commonly share each other's joy and sorrow. Cricket is more decent than any other game.

Notwithstanding these advantages, cricket has got certain drawbacks as well. Sometimes the hits cause serious injuries. Many students have lost their legs and arms by the hits of the balls. It is a game only of the winter season and cannot be played in the rainy or the summer season in India. It requires a good deal of time for its completion. Carried to excess it results in great waste of time. But these disadvantages are nominal when compared to its advantages.

However, cricket is one of the best out-door games. It endows us with a good physique. It trains our intellect and teaches us the virtues of patience, obedience and perseverance. It is better and cheaper than tennis which is, indeed, a game of the rich and not of the average men. It is better than 'volley ball, which gives only a light exercise. It ranks with football and hockey in regard to its popularity in India. It undoubtedly provides a healthy and decent recreation.

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## CHILDREN'S GAMES

### OUTLINES —

- 1 *Introduction Restless activity of the young requires games*
- 2 *Description of different things which the children play with*
- 3 *Children learn their games by mimicry. They love to make things, pretend to do things, play in schools*

4. *Value of such games.*(a) *Fresh air*(b) *Children learn to express themselves.*(c) *Preparation for hard work in later life*(d) *The joy and recreation*(e) *Moulding of character.*(f) *Endurance.*(g) *Feelings of mutual help inculcated.*5 *Conclusion :—Children need plenty of games to keep them healthy, cheerful, and active.*

Games are played for enjoyment and recreation. In this world every living being plays some kind of game. Young animals play games. Birds have their own games. Every old or young person plays games all over the world. The term "game" should not be narrowly understood to mean only football, cricket etc. Nor should it signify the game of hunting. By games we mean here only those activities which pleasantly occupy living beings. The minds of young children are active and restless. They are by nature playful and they always take delight in innocent pranks. They have their own favourite games to play, which we shall discuss presently.

Children play different kinds of games. They take delight in playing with the kitten and the puppies. Sometimes they catch their ear and pull their nose and so on. The kitten and puppy also respond to their jokes. They, on their part, lick their hands and feet and show their love to them. Some children are very

fond of playing with dolls and toys. They never fail to perceive toys and dolls in the market and always express their eagerness for them. The game of hide-and-seek is played every where. There is some freshness and charm about this game. Some children take delight in kite flying, others in riding a 'stick-horse'. Children feel joy in teasing their companions. But their jokes are innocent and amusing. Other interesting games of children are "kabadi" and "gill-danda."

The way in which children learn these games is very funny. They learn things by imitation. They see elderly persons playing games and try to imitate them in their own company. They try to make those very things which elderly people do. They take delight in making clay-houses, clay-elephants and clay-horses. They pretend to do those very things which they see being done by others. In schools they play foot-ball and cricket after the manner of their senior friends. Dancing and singing are their chief sports. They form their own mock dramatic companies to amuse them and have their own commanders and directors to guide them. They give us immense delight when they close our eyes from behind. Their broken talks are full of entertainment. In short, their games are the fountain of delight.

Children's games are useful in many ways. They are generally played in the open. Hence boys are able to breathe in fresh and pure air. This is really health-giving. It is their love for the open air that makes them stout and healthy.

Apart from this, children acquire the habit of clear expression in games. These games prepare them for hard work in after life. Children of weak health and meek habits cannot do great deeds when they become youths. After all, the child is father of the man. The energy and vigour of childhood grow to maturity in manhood. The greatest advantage of these games is to provide amusement and recreation to children. They keep the child cheerful, neat and clean. They also contribute towards the improvement of their health. There is an innocent joy in children's games. It is in these games and sports that a child's character is moulded. It is the time for the formation of his habits. A little training and guidance may shape his character in an ideal fashion. Children's games and sports are the training-ground for the formation of their character.

Besides these benefits, children's games also teach them the virtues of endurance and mutual help. Many a time the children fail in their devices. But this fact does not disappoint them. They never lose heart, and try and try again to justify the truth of the statement that failures are the high roads to success. The acquisition of the virtue of endurance is of great help to them in after life. These games also infuse a spirit of unity and co-operation among the children. They might differ on individual matters, but their common interests are of the same nature. Moreover, children are more sympathetic than men, and are glad to offer their help to their companions in the play-ground.



The friendships made in childhood last for a longer time than those made in manhood. In children's friendship and love there is no tinge of selfishness and meanness. The main motive of their friendship is love and affection. They make friends out of innocence and sincerity, and not with a view to serve their self-interests.

Now it is clear that children's games are valuable in several ways. Consequently children need plenty of games to keep them healthy, cheerful and active. But they need guidance and control as well. Without this they are liable to follow the wrong line of action. Parents should encourage their children and young boys to play as many games as possible. This will lead to make them fit both physically and morally. These games would equip them to face the struggle of after life with a courageous heart.

## MY SCHOOL SPORTS' DAY.

### OUTLINES —

- 1 *Introduction — Date, time and place where the sports were held. Joy felt and enthusiasm shown by the sportsmen.*
- 2 *That day's weather and the beauty and charm it added to the sports.*
- 3 *Special seating arrangement for the invited guests.*
- 4 *Commencement of sports—different kinds of races.*
- 5 *The change of scene in the interval which lasted for about half an hour.*

- 6 *Field-sports including different kinds of jumps and throws*
- 7 *Tug-of-war and 'kabadi' formed a very interesting item*
8. *Impressions created upon our minds by the sports men.*
- 9 *The part played by the game secretary*
- 10 *Conclusion :—Announcement of results , prize-giving and the tea-party*

It was on the 12th of December 1937 when I had the opportunity of seeing the sports held at our school. I was then a boy of twelve and my faculty of appreciation and criticism was only in its infancy. However, I can still recall to my mind the pleasure I derived from those sports. The school was closed at 1 p m, because the sports were to begin at 2 p m. There was a good deal of excitement among the students even before the actual commencement of the sports. The hearts of the competitors were filled with joy and enthusiasm. Our school play-ground presented a grand sight.

Every thing was congenial to the sports. The weather was pleasant and the sky was not in the least overcast with clouds. A pleasant breeze continued blowing all day. It appeared that even the forces of nature added to the beauty and charm of the sports.

Before the actual commencement of the sports there were several things to keep us interested. The field itself presented a magnificent sight. The special arrangement of seats for guests, including local officials and non-officials, was praiseworthy. Separate seating arrangements

were made for ladies under the "shamyana" All the guests were accorded a cordial welcome by the Reception Committee formed for that purpose

By this time it was 2 p m The Head Master with the members of the staff and the game secretary was already present in the field At once the signal was given and the sports commenced At first track sports were held The chief items among the track events were long races, short races hurdle races, relay races, slow and fast cycle races All these items were interesting in their own way What interested me most was the slow cycle race But the five mile race, the relay race and hurdle races were equally entertaining All these events required special tact and intelligence and only those who were endowed with these gifts, were victorious.

The races being over, the competitors were allowed an interval of half an hour All needed a timely rest and refreshment Nothing was lacking for the invited guests The butlers and bearers in charge of them provided them with every comfort and facility The sports men too were enjoying their soda water and fruits Remarks of criticism were passed by the visitors on all sides The players had forgotten their field rivalry for the time being The game secretary and the physical instructor were busy in giving instructions about the following sports. Amidst shouts of joy, pleasant talks and witty remarks the bell rang and the sports began afresh

The spectators took their respective seats, the competitors marched to the field and the field sports began. There were various items the chief amongst which were different kinds of jumps and throws. The most interesting items were the high jump, long jump, pole jump, hammer throw, discus throw and javelin throw. All of these required special skill and practice and only those were successful who were born sportsmen.

By this time all the sports of a formal type were over, and the spectators also seemed to be tired. The announcement of a new item infused a new life among the students and the visitors. A tug-of-war took place between the students and the members of the staff. Representatives from each party were selected and the tug-of-war began. The challenge had come from the side of the students and the teachers had accepted it under the impression that their pupils will respect them and save them from the dishonour of sustaining defeat. But the students on their part, were fully conscious of the rebukes of the teachers in the class-room and wanted to take the most signal revenge. The tug-of-war resulted in the defeat of teachers and it proved to be a very interesting item particularly for the students. The tug-of-war was followed by 'Kabadi' which was still more enjoyed by the spectators. Thus the sports came to a close.

The living spirit of the sports was the sportsmen themselves. They created a very good impression upon the minds of the spectators. Their khaki and coloured uniforms, their

militant attitudes, their competition and rivalry, their tact and intelligence were highly commendable

The success of these sports depended on the game secretary who spared no pains to make them a grand success. It was he who had to make preparations and arrangements for different items. He combined the duties of judges and organisers at the same time. His efficient management won the congratulations of many a visitor.

It was 5-30 P M by now. People were impatient to have their tea. But before it was actually served to them, the announcement of results was made. It was followed by the distribution of prizes among the winners. The honour of giving away prizes had fallen to the lot of a certain lady who was present at the spot. Then a tea-party was given to all the invited guests. Then the game secretary thanked all who had graced the function. So the function came to a close.

## THE HORSE

### OUTLINES —

- 1 *Introduction*
- 2 *Description — His appearance, body, and handsomeness*
- 3 *Places where horses are found. Their kind and breed.*
- 4 *Kinds of food the horse takes*
5. *Habits and character, whether tame or wild. How trained*
- 6 *His utility*  
     (a) *Beast of burden.*

- (b) *Pulls vehicles and carriages*
- (c) *Used for riding purposes His usefulness in times of war*
- (d) *Sport-racing*
- (e) *Used for agricultural purposes in European countries*
- (f) *Wild horses are hunted*
- (g) *His usefulness after death , articles manufactured from his hide.*

7 *Stories, traditions or superstitions connected with him His sagacity and faithfulness*

8 *Conclusion—Lessons to be learnt*

Nature has created everything for human comfort Her creations are wonderful. Every flower, every herb, every plant, every fruit, has its own utility for mankind Coming to the animal world, we find that even here, God has been very kind and liberal He has created numberless animals whose existence adds to our comfort Every animal has its own utility, but out of them the cow, the horse, and the buffalo are the most useful animals

The horse is a four-legged animal He has no horns like those of the cow or the buffalo He is far superior to donkeys, camels and mules who are animals of a rough kind The beauty and grace of the horse depends upon his breed The horses are different in size, form and colour The horse is very stout and strong and his physique is quite robust Yet he is one of the gentlest creatures. His back is slightly curved and hollow. He has a fairly long and arched

neck with mane on its upper edge. He is gifted with a pair of very keen eyes which enable him to see objects distinctly at a great distance. His ears are much shorter than those of donkeys or mules, but they are very alert and sensitive and can catch the faintest sound. His skin is smooth and glossy, and tail bushy. Thus the horse is a rare combination of beauty and strength. For his swift legs, muscular body and graceful appearance, the horse is unrivalled in the world of animals.

There are different kinds of horses. Their size, appearance, form, strength, grace and utility depend upon the nature of the land where they are born and brought up. It is supposed that originally they were wild animals and they lived in herds in the forests. In course of time they were caught and trained. At present different kinds of horses are found in most parts of the world, and specially in Australia, Arabia, India, Burma, Persia, Afghanistan, South America and Shetland. The horses of Arabia and Australia are the strongest and the quickest. The Arabian horses and the 'Walers' coming from New South Wales, are famous all over the world. The horses of desert and mountain regions are different from those of the plains. Some of them are short statured, but they are very hardy and sturdy. Their sizes and shapes vary according to different climatic conditions.

Generally speaking, the food of a horse consists of grain, hay, oats, beans and similar other things. Most of them are herbivorous and take delight in eating fresh grass and herbs. On the

other hand there are some which eat flesh, particularly, in foreign countries

The horse is an animal of clean habits. He needs a clean and ventilated stall or stable and wants a groom to rub his body every morning and every evening. He is a noble creature, both in appearance and character. Strength, quickness and activity are his chief characteristics. He is famous for his faithfulness and attachment. Some horses are tame, while others wild. Both these kinds of horses require training and control. There are experts for this purpose who charge high rates for training the horses. Horses are trained in different fashions according to the nature of the work they are capable of.

Horses are of immense service and use to mankind. They serve as beasts of burden and carry us and our luggage from one place to another. In small villages and small towns horses are employed for carrying heavy loads on their backs. But only the rough kinds of horses are used for this purpose. As a matter of fact they are no better than donkeys and mules.

The very form of the body of a horse indicates vigour and activity. His fleetness and strength enable him to work all day long. He has an exceptional power of endurance which makes him do his work steadily without showing any signs of fatigue.

The horse renders many valuable services to mankind. In the ancient times the horse was the only swift means of conveyance. He was used for postal service during the reign of the



Moghul Kings. Even now his services cannot be dispensed with. It is on his back that the warrior advances to the field of battle. Horse-riding is a very amusing and healthy exercise. The services of the horse in times of war are indispensable. Horses, by virtue of their patience and endurance, keep firm and steady and are not frightened by the report of gun-shots. Elephants, though more stout and sturdy than horses, cannot remain firm in the field of battle when guns are fired.

Besides their services in war, they are also used for races. Here they perform wonderful feats and win a great many prizes and medals. They also demonstrate their feats in a circus. The horses are used for agricultural purposes in European countries. They are made to plough the fields and draw water from wells. In short, they serve all those purposes in European countries which the bullocks serve in India.

But above all the horse is an intelligent animal and can gladly receive any training that may be given to him. He is faithful and loyal to his master. His disposition is gentle. He is very sagacious and understands well what he is required to do. The grace and the elegance of the horse make him an ornament of human home. There are some horses which are wild and unmanageable, but a course of short training makes them quite fit for our services. The wild horses of the extreme type are hunted down and many things are manufactured with their skin and bones.

The hide of the dead horse is converted into leather and a good many things, such as shoes, leather bags, straps and belts are manufactured out of it

That the horse is a faithful and sagacious animal is proved by various stories. He has memory of people and places. Every horse-driver knows that his horse never forgets to stop at places where his master usually stops him. It is said of a doctor's horse that he used to stop before the house of every patient to whom his assistant was to give medicines. Many current stories illustrate how the horses consoled their masters when they were in distress and how they saved their lives. Rana Pratap's "Chaitak" and Rustum's 'Ruksh' are the examples of the horses love and sympathy for his master. These two horses always saved their masters from danger and their masters wept bitterly after their death. The heroism of the horse is further illustrated by the story of Amar Singh's horse which jumped down from one of the highest walls of the Agra Fort, to save the life and honour of his master.

The horse is a noble creature. His life is a life of ceaseless activity. He teaches us the virtues of patience and endurance. When animals like the horse are capable of love, faithfulness and sympathy can the same not be expected of men. When kindly treated and properly fed, the horse can do any kind of work. His services are indispensable.

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## THE COW.

### OUTLINES —

1. *Introduction :—The cow is the most sacred animal*
2. *Description :—Her appearance Her special bodily characteristics —*
  - (a) *Horned and four-legged animal.*
  - (b) *Cloven-footed*
  - (c) *Long tufted tail*
3. *Where found :—kinds ,*
  - (a) *found all over the world.*
  - (b) *Cows of different size, shape and colour.*
  - (c) *Indian and European cows compared.*
4. *The kind of food they eat and the method of eating it*
5. *Habits and character :—*
  - (a) *The cow is a gentle creature*
  - (b) *Herbivorous*
6. *Her usefulness*
  - (a) *Milk and its various preparations.*
  - (b) *Its flesh eaten by the Christians and the Mahommedans*
  - (c) *Dung used for religious ceremonies , when dry, it is used as fuel and manure*
  - (d) *Her urine used for the purposes of washing and medicine in its fresh state*
  - (e) *Her males employed in agricultural operations*
  - (f) *Her utility after death :—Hide used for leather-works, bones and*

*horns used for the preparation of  
combs, buttons etc*

- 7 *Stories, traditions or superstitions  
connected with her*
8. *Degeneration among the Indian cows,  
its cause and prevention*
- 9 *Conclusion :—Lessons which the cow  
teaches She is called the mother cow  
and as such she is the object of worship  
of the Hindus*

The cow is the most gentle creature in the animal world. She is the most sacred animal. The Hindus look upon her with feelings of reverence. They worship her as a mother and a goddess. The killing of cows is considered to be the greatest sin among the Hindus, and the offender is compelled to observe penance for the sin committed by him.

The cow is a four-legged horned animal. Her body is fairly large and is covered with short hair. There are some cows which have no horns. The legs of Indian cows are generally short. Their hoofs are cloven, and their tails are tufted at the end. Their colours are different according to the country where they are born and brought up. Some possess a beautiful appearance.

Cows are found all over the world. They differ in size, shape and colour according to their breed. The European cows are different from Indian ones. They have long hair on their skin, which protects them from the extreme cold of European countries. They are generally short in size, but give milk in large quantities. India

is the land of cows. All species of cows are found in different parts of India.

Cows generally live on grass, leaves and herbage. They also take dried hay, straw and the like. Occasionally they are provided with rice-husks, oil-cakes and grain. Their method of eating is different from that of other quadrupeds (four-footed animals). They are in the habit of chewing the cud.

The habits and character of the cows are admirable. They are the most gentle and noble of all the animals. They are by nature calm and quiet. They are faithful to their masters and express their love to them through various signs. They are intelligent. When let loose in the morning, they directly go to the appointed pastures and return home safely in the evening. They are very loving and devoted to their young ones and always find opportunities to suckle them secretly. They always save them when attacked by other animals. The separation of their young ones from them causes them great uneasiness resulting in pathetic lowing on their part.

The cow renders valuable services to mankind. Firstly she provides us with milk which forms the principal food of children and old people. The sick being unable to digest heavy diets, have to live upon cow-milk which is greatly refreshing and nourishing. From its milk are prepared various articles of food which are very tasteful and health-giving. Butter, Ghee, cheese, curd and various other things are made out of milk.

The Hindus regard cow-slaughter to be a sin. They are afraid of God's punishment. But there are others who take delight in eating cow-flesh. The Christians and the Mahommedans are the principle eaters of cow-flesh.

The utility of cow-dung is very great. When fresh, it is used for sacred religious purposes by the Hindus. Various medicines are prepared with it when it is fresh. When dried, it serves as fuel in Indian villages. Even the worst part of it is used as manure. It makes the soil rich and productive.

The urine of the cow is also very useful. In its fresh state it is used for preparing several Indian medicines. The poor use it as a substitute for soda and soap for washing purposes.

Besides, the cow provides us with young calves whose help is indispensable to agriculture. They plough the fields and carry heavy loads. The village trader cannot do without the help of the bullock-cart.

The cow confers innumerable benefits upon us. Her usefulness, even after death, has been universally acknowledged. Her hide is used for the manufacture of various leather articles. Her bones and horns are used for the preparation of combs, buttons, handles etc., and her crushed bones make good manure. Of her hair and tail brushes are manufactured. In short, every part of her is made use of.

The cow, because of her utility, has ever been popular. There are religious beliefs and traditions connected with the cow. It is on account of this religious significance that the cow is

worshipped as 'mother cow' even at the present time. She is supposed to be a sacred goddess and is occasionally garlanded with flowers. She is the Indian 'Kamdhenu' which fulfils the desires of those who are devoted to her. Every Hindu must be familiar with the story of Raja Dileep. She is supposed in Indian mythology to hold the whole earth on one of her horns. There is another strange belief that cows given in charity at the time of one's death, take one directly to heaven.

It is a pity that in modern times people are forgetting to show the same regard to cows as they were wont to do in the past. At present a sort of degeneration is setting in among the cows. Pasture lands are being converted into agricultural farms. It is a pressing need that Cow-protection Leagues should be formed, and every attempt should be made to pass laws for the prevention of cow-killing. Cows are sacred to the Hindu religion, and as such must be preserved at all costs.

The cow is indeed a noble creature. Her simplicity, usefulness and gentleness make her a lovable creature. The salvation of mankind lies in the preservation of the cow.

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## THE DOG

### OUTLINES —

1. *Introduction*
2. *Description.*
3. *Where found :—kinds*
4. *The kind of food it takes*
5. *Habits and character*

- 6 *Its usefulness.*
- 7 *Traditions, stories and superstitions connected with it.*
- 8 *Dangerous when it gets wild and mad. Different kinds of disease spread by the dog*
9. *Conclusion My personal suggestions about its improvement*

The dog is the most intelligent and faithful animal. The English love it with all their heart. Though not so popular in India, it is yet found here in large numbers. It is trained in various fashions, and made to do several kinds of work. On account of its services, usefulness, intelligence and loyalty, the dog is liked all over the world. Though less useful than the cow or the buffalo, yet the services of dogs are indispensable to society.

The dog is a four-footed animal. It is tame and domesticated. Dogs are of different sizes, forms and colours according to the nature of the land where they are found. Some are very tall, while others short statured. They have short thick hair on their skin. Their ears are peculiar. Some dogs have straight ears, while others long and drooping. Similar is the case with their tails. Some are very long, while others very short. Their eyes, teeth and noses are all of a peculiar type.

Dogs are found all over the world. But the European dogs are more powerful and more handsome than the Indian dogs. There are innumerable varieties of dogs found every where. Firstly the dogs may be classified into two



classes—tame and wild Tame or domesticated dogs are kept at home, while the wild dogs are generally found in packs They wander about in forests or other places of that kind There are different species of tame dogs, but the most important of them are terriers, lap dogs, greyhounds, bloodhounds Newfoundland dogs, bull-dogs, mastiffs, stag-hounds and St. Bernard dogs

The food of a dog consists of different things. Some dogs, particularly the European ones, are fond of eating flesh Indian dogs too can relish meat, but they are generally given ordinary food consisting of bread, rice, curry, milk, curd, etc A dog may eat any thing to which he gets accustomed

The dog has its own special traits and characteristics It is the most faithful, intelligent and watchful animal It is the greatest friend of mankind, and can meet every danger bravely and can even risk its own life for the sake of its master It is the most vigilant guard. It sleeps during the day-time It has very sensitive ears and a very keen sense of smell It can wake up at the slightest and faintest sound or disturbance At night it is always watchful and so can easily frighten away the thieves The dog has got various other peculiarities When overjoyed, it expresses its joy by wagging its tail and licking its master's feet, or lying down upon them Heat is unbearable to it When tired, it begins to pant with his mouth open and tongue lolling out

The dog renders very valuable services to mankind. It is one of the most useful domestic animals. Puppies, lap-dogs and terriers are handsome creatures. They are kept as household pets and give pleasure and delight to the children of the family. They play with them joyfully. They are also trained for doing other jobs. The greyhounds are endowed with a keen sense of smell and hearing. Consequently, they are employed for hunting purposes. Bull-dogs and mastiffs are kept to guard houses and frighten away thieves. The Newfoundland dogs are noted for swimming. The blood-hounds are used by the police to trace the runaway—thieves, and to detect criminals. St Bernards are the large dogs and are generally kept by the monks of the monasteries in the Alps. There is another class of dogs, known as 'sleep-dogs' which are very useful to shepherds. They guard the sheep-fold and are intelligent enough to detect if any sheep is missing.

Generally speaking, dogs are the most faithful and intelligent animals. They are our best friends and companions and never part with us in times of danger. They can carry lanterns and other things of use from one place to another if we train them to do so. They are respectful and loving to their masters. Children take delight in playing with domestic dogs. As guards and guides their services are indispensable.

There are very many stories about the faithfulness and fidelity of the dogs. The Mahabharat tells us of the dog of Yudhistir, which followed him to Heaven. Many a theft has been

detected, and stolen goods discovered through the agency of dogs. There is a story which tells us of the skill and intelligence of a dog which saved the life of its master's child by fighting with a wolf and ultimately scaring him away. It made the child sleep safely in another room. But the master, seeing the drops of blood on the floor, and the child missing, suspected the dog to have killed the child. It was under a fit of passion that he killed the dog. When he found the child safe in another room, he came to realise his mistake and began to repent for it. Such has been, is and will ever remain the faithfulness and fidelity of dogs.

There is only one thing which can be said against dogs. They are dangerous when they become mad. In their mad state they keep on running from one place to another, biting people and other dogs which they come across. In modern times hospitals for the cure of the bite of mad-dogs have been opened at different places. The most important ones are at Kasauli, Calcutta and Agia. There are various sub-branches lately started at different places.

There is another draw-back in dogs. Many of them have got a very quarrelsome nature. They are never at peace with their neighbouring dogs. Sometimes they fight with one another very furiously. At other times they trouble strangers by fiercely barking, and flying at them. Their occasional crying and yelling is very offensive to our ears. But these drawbacks appear to us of no significance when we think of their manifold services.

On account of their utility and handsomeness dogs are becoming more and more popular in India. They have specially found favour with the educated classes. It is a pity that orthodox people regard them to be unclean and untouchable. Their services must be fully recognised and kindly repaid. Their intelligence, faithfulness, loving-nature and cheerful disposition compel us to show every sort of sympathetic and kind treatment towards them.

## THE DEVALI FESTIVAL

### OUTLINES.—

- 1 *Introduction—One of the four great Hindu festivals. It is a festival of the Vaish community in particular.*
- 2 *Season and day of its celebration.*
- 3 *What is it ?*
- 4 *Why celebrated. Traditions and stories connected with it. Its significance.*
- 5 *Description of preparations and ceremonies.*
- 6 *Its uses and abuses in national life.*
- 7 *Conclusion.*

The Dewali festival is one of the four great festivals of the Hindus. Generally speaking, all the four festivals—Dewali, Dasheira, Holi and Raksha Bandhan are celebrated by the Hindus of all the castes, but each one of them is particularly celebrated by a particular community. Raksha Bandhan is a festival of the Brahmans, Dasheira of the Rajputs or the Kshatriyas, Holi of the Shudras, and Dewali of

the Vaishas On this particular occasion the Vaish communities show greater enthusiasm than the people of other castes

This festival is celebrated on the eve of the winter season, sometimes at the end of the month of October, while at others, in the beginning of November According to the Hindu months it is celebrated on the 15th of the month of Kartik The season is pleasant at this time Neither it is too hot nor too cold

The festival is a time of general rejoicings. The word Dewali is a corruption of the Sanskrit word Depawali, meaning a row of lights This is what exactly happens on the Dewali night Houses, shops, godowns and offices are all illuminated There is a great display of fireworks at several places People appear cheerful and full of spirit on that occasion It is a national Hindu festival Every body whether rich or poor, young or old, man or woman, celebrates it according to his means

The celebration of this festival has a great significance behind it It is celebrated for three reasons In the first instance Lakshmi, the goddess of wealth, is worshipped so that she might bestow wealth upon her devotee Secondly, this festival hails the advent of the winter and the harvest time Crops are the real wealth and fortune of mankind in general There is a belief that the celebration of this festival, and the worship of Lakshmi, the goddess of wealth, bring wealth and prosperity There is also a third belief associated with it The time for the celebration of Dewali is a time when there grows

a large number of insects, flies and mosquitoes which are destroyed by illumination and the fumes of sulphur given out by fire-works. The white washing and colouring of walls also helps in their destruction.

Great preparations are made on this occasion. Houses are cleaned and white washed. Walls are covered with coloured papers. Wooden articles are varnished and polished. The walls of rooms are decorated with curtains and pictures. Different varieties of sweets are prepared in almost all households. These are the preparations in anticipation, but the sight of the Dewali night, really presents a grand and glorious spectacle.

On the Dewali night all the houses and shops are lighted up. In villages the illumination is done by means of clay pots and oil lamps, while in cities, electric lamps are lighted. In Bombay Dewali is celebrated with great pomp and splendour. Large sums of money are spent on the display of fire-works. The sight of the Dewali night is worth seeing. The blazes of lights convert the night into day. The electric bulbs and oil lamps seem to shine brilliantly like stars. There is a great bustle and hurry everywhere. Thousands of men and women go to see the sight of the dazzling lights. The gorgeous decorations of shops and the varieties of lights, charm the hearts of the visitors. There are no lanes, no streets, no markets that are not lighted up. The sale of toys and sweets forms another interesting sight on the Dewali night.

At about 10 in the night people retire to their respective homes and worship the goddess of wealth. Some people place money before the statue of the goddess and worship it. They pray to her to bestow luck and joy on them. Others invoke her aid to make them millionaires.

After the worship, people take their food and enjoy the articles of food prepared for that occasion. It is at this time that people send sweets and presents to their friends and relatives. Sweets and alms are also distributed among the poor.

Then comes the time for gambling. Gambling takes place everywhere and almost everybody tries his luck in it. It is mistakenly believed that if a man is lucky on the Dewali night he will continue to remain so throughout the year. But that is a mere superstition. Gambling should by no means be encouraged. It is a social evil and tells upon the national welfare.

The Dewali festival is useful in many ways. It is a national religious festival. It is on the eve of this festival that houses are cleaned and white washed. It infuses religious sentiments into human hearts. The lights check and destroy the growth of insects and mosquitoes. Shopkeepers make large profits by the sale of their articles. The invoked goddess of wealth bestows wealth and prosperity on her devotees. The advent of the winter season blesses people with good health and energies.

But in spite of these virtues, it has some evils connected with it. Gambling is a social vice and

ruins the lives of many people who lose heavy sums in it. Fire-works and illuminations too often mar the gay scenes and many homes are bunt. At times, gambling results in the arrests of many people who are heavily fined. It is undesirable to spend large sums of money on Divali in these days of financial difficulties. However, it has a great national value. The spirit of Hindu religion is witnessed only on such occasions. The rest is nothing but unbelief and uncertainty. Hence the celebration of such festivals must be encouraged.

## THE MUHARRAM.

### OUTLINES —

1. *Introduction*
2. *Season and day of its celebration*
3. *Why celebrated Traditions or stories connected with it*
4. *Description of the ceremonies*
  - (a) *Wailing processions*
  - (b) *Mock military display*
  - (c) *Taziahs*
5. *Its value in national and communal life*
6. *Conclusion*

The Muharram is one of the most important Mohammedan festivals. It is celebrated with great pomp and show. It is, indeed, a splendid and magnificent festival celebrated in honour of the death of Hussain, one of the grand-sons of Mahommed. The real aim of this festival is



the commemoration of the death of Hussain, but the mourning is associated with many ceremonies as well.

This festival begins on the first day of the new moon of the month in which the Muharram falls. It is not celebrated on a definite date of any particular English month. Its dates vary from year to year. Sometimes the festival comes off in the month of April, while at other times, in the month of June or July. The rising of the new moon in a particular Mohammedan month determines the date of its celebration. The Muharram festival lasts for ten days corresponding to the ten days of Hussain's fasting.

The festival has a great significance behind it. Hassan and Hussain were the two sons of Fatima, the daughter of the Prophet. The 'Caliph' of Damascus wanted to deprive both of them of the inheritance of the prophet's property. He put an end to Hassan's life by poisoning him and drove Hussain into exile. In the exile Hussain gathered an army and made war upon the Caliph. The war resulted in a partial victory of Hussain, but ultimately it culminated in his utter defeat. After his defeat, Hussain took shelter in a well which was searched by the soldiers of the Caliph, Hussain was traced out and killed in the plains of Karbala. But before his murder Hussain had to remain without food and water for ten days. The Mohammedans keep fast for ten days of the Ramzan, during which time Hussain is supposed to have remained without food and water. It is in his memory that Muharram is celebrated.

This religious festival is celebrated with many ceremonies. Devout Muslims keep fast for ten days and pass that time in mourning the sad death of Hussain. During these days, wailing processions are visible in the evening time in market places. The persons in the procession move on slowly and solemnly and beat their chests crying all the time 'Hussain'. These mourning processions continue from the first day to the last, but on the last day their sorrow reaches its climax.

Besides these wailing processions, there are also mock military displays. These processions march in accompaniment to the beating of drums. Mock fights also continue from day to night. They represent the fight between Hussain and the Caliph. In big cities processions are seen marching with a military grandeur, having horses and elephants in them. One horse covered with cloth and struck with arrows, represents the horse on which Hussain rode at the time of fighting. But the real aim even of this war-like display is mourning. Even during the mock fights, the Mohammedans never forget crying out "Hussain" "Hussain".

Another feature of this festival is the procession of Taziahs. The Taziahs are nothing but the bamboo frames and structures covered with coloured papers and tinsels. All these 'Taziahs' are magnificently painted and gorgeously decorated. They are supposed to represent the tombs which were erected over their graves in the plains of 'Kerbala'. The Taziahs are accompanied by 'Alams' made of swords and spears.

That again is a war-like show. These processions pass from market to market according to the directions of the police authorities. The police and the scouts play a very prominent part in such processions and it is due to their efforts that communal clashes are prevented. The huge gatherings of the Mohammedans along with the Taziahs present a grand spectacle.

On the last day the Taziahs are taken out to an open place near a river or a tank. This place is supposed to represent the plain of Kerbala. The Taziahs are thrown into the water and the Mohammedans return to their respective homes. This finishes the festival. Now the Mohammedans give alms to the poor, break their fast and share the feast prepared for the occasion.

The religious value of this festival is very great. Festivals like this are the symbols which indicate that religion is still alive in the world. The Muharram festival teaches communal unity and infuses ideas of co-operation among different workers of the same community.

The festival is celebrated throughout India and other countries inhabited by the Muslims. Had it no value behind it no one would have dared to spend so much money on these shows. Taziahs are, no doubt, expensive things and the money spent on them can be best utilised in better ways. The mourning processions can march even without these splendid representations. What is essential to us is to retain the inner substance and to do away with the outer form.

## THE CHRISTMAS FESTIVAL.

### OUTLINES —

- 1 *Introduction—Date and time of the year when it is celebrated*
- 2 *Why celebrated Traditions or stories connected with it.*
- 3 *Description of the ceremonies on that occasion*
  - (a) *General rejoicing*
  - (b) *Exchange of presents*
  - (c) *Prayers.*
  - (d) *Dramatic performances*
  - (e) *Other things of note*
- 4 *Its value in national life*
- 5 *Conclusion General reflection.*

Christmas is an important festival of the Christians all over the world. What Dewali or Dashera is for the Hindus and Id for the Muslims so is Christmas for the Christians. It is celebrated by the Christians on the 25th December every year. It is a winter festival and is celebrated with great pomp and show.

The festival has a great significance behind it. It is celebrated in memory of the day on which Jesus Christ, son of God, and the saviour of all mankind, came into the world. The festival has a religious solemnity about it. It is amidst gay and happy scenes that the festival is celebrated.

There is a general rejoicing in the Christian communities of the world when the season of Advent comes. Both the young and the old share its joys. Great preparations are made for

its celebrations The houses are cleaned and white-washed The walls of rooms are decorated with different kinds of flowers, pictures, coloured flags and other materials Every attempt is made to present a grand and beautiful sight everywhere Great feasts are held at different places The beauty of well-furnished and well-decorated rooms is worth admiring

The most important and notable feature of this festival is the preparation of the "Christmas tree" It is made to make the children merry and it is nothing but the green branch of a tree, fixed straight in the corner of some room Then it is decorated with chains, dolls, pictures, photographs, glasses, birds, flowers etc On its twigs are fixed candles everywhere When these candles, specially prepared for that occasion, are lighted, the "Christmas tree" presents a glorious sight and a delightful appearance The beauty of the Christmas tree is best enjoyed by children and young boys

The exchange of gifts and presents forms another important feature of this festival Presents consist of pictures, books, toys, sweets, fruits and various other things They are placed round the tree and the children are called in On this occasion songs and hymns are sung to the Heavenly Father who sent Christ as the Saviour of mankind Then the presents are distributed among the children and young boys of the family The presents are also exchanged between the grown up members of different families Friends and relatives also come with presents to visit one another Beautiful Christ-

mas Cards with greetings printed on them are sent to friends and relatives far and near. Christmas lanterns are hung high like stars. In short, there is an expression of joy in every face and at every place.

The amusements at night are also notable. The night is marked by the performances of light comedies and farces. Humorous dialogues, music and dancing are the chief features of enjoyment at night. Thus the day and night are passed amidst scenes and sights of general rejoicings.

The value of such festivals in national life is very great. It is on such occasions that one is inspired with religious feelings. Man expresses his joy and good wishes for his friends and relatives. The prayers and offerings made to the Almighty serve a special purpose. Every year the memory of Christ, the Saviour of mankind is revived with great ceremony. The exchange of presents is a sign of national life and love.

Owing to the modern refinement many of the old ceremonies and festivities of the Christmas festival are disappearing, yet the spirit remains the same. The celebration of the festival is characterised by love, piety, devotion, kindness and a general rejoicing everywhere. Even the poorest cottage welcomes the festive season with green decorations inviting the passengers to join the "gossip knot" huddled round the hearth passing time with legendary jokes and oft-told Christmas tales.

## THE WINTER SEASON

## OUTLINES —

- 1 *Introduction—Time of the year, length of the period, resting time of nature. Cold and its chief effects*
- 2 *General survey.—kind of weather—frost, fog, wind, short days, long nights, bare trees, no fruits*
- 3 *Details : (a) Effect on people's faces and fingers on account of extreme cold*  
*(b) Effect on occupations*
4. *Sports.--out-door games--cricket, hockey, volley ball, races, long jump, high jump, kabaddi, etc Indoor games—fire-side games and the exchange of jokes*
5. *Advantages —value of frost to soil, winter provides more time for rest, improves health, ripens harvest, beauties and charms it presents*
- 6 *Disadvantages —prolonged inclement weather brings about untimely deaths People suffer from many diseases , cold extremely painful to the poor and the homeless*
- 7 *Conclusion Remarks in general.*

Broadly speaking, there are three seasons in India, namely the summer, winter and rainy season. They might be further sub-divided, but we have to concentrate our attention only on the main divisions. In European countries winter is regarded to be a bad season but this is not the case in India. Our winter has its own

chains and beauties and does not bring about the disastrous effects of the European winters. Winter, as applied to India, includes early and late autumn in it. After the rains, comes the winter season. Roughly speaking, it covers four months, from November to February. The season is characterised by cold, mist, fog and their chilling effects. Many persons call it to be the resting time of nature, but that is not quite true as we shall see later on.

The day in the winter season dawns with fog and mist hanging about tree-tops and grass blades. The soft golden rays of the sun make the dew drops on trees and grass shine like pearls and diamonds. The cold piercing wind forces us to stay indoors. A great deal of fog and mist, particularly in the morning and evening time, pervades the whole atmosphere. Generally, the sky is clear, but there are some white fleets of clouds sailing across the blue sky. In winter, time flies very quickly. The nights are long and days short. Most of the trees appear without leaves and fruits, but the fields are green with beautiful plants, flowers and vegetables. The signs of winter are visible everywhere.

People shiver with cold. Some suffer from cough others from cold. When cold reaches its extreme, our senses become benumbed. People dress themselves in warm clothes. Some are fortunate enough to wear clothes made of wool, while others content themselves with cotton-made clothes. Generally, the people cover their entire bodies with the exception of faces,



so that they might see and breathe. To the labourers winter is a very busy time. They are always engaged in one work or the other. Either they are doing manual labour in the farms of their zamindars or doing their own private work. Decent buildings are generally constructed during the winter season. This work engages many masons and labourers in it.

The winter season is the best both for outdoor and indoor games. It is the best season for cricket in India. Hockey and volley-ball may be best enjoyed during the winter season. Sports like 'kabaddi', long jump, high jump and different kinds of races are generally held on cloudy days of the winter. Among the indoor games may be mentioned the playing of cards, and chess near the fire-places.

The winter season has its own advantages. It presents before us its own charms and beauties. One is delighted to see the rich vegetation of fields. The sky is quite clear with occasional patches of white clouds in it. The chirping of birds, the beauty of coloured flowers and the transparent dew are things which never fail to arrest our attention.

Besides these charms and beauties, it is during this season that crops ripen. Now the poor peasants expect to reap the fruit of their hard labour. The mist and the frost are useful to soil in their own way. They supply nourishment to the growing plants and their ears. The earth gets moisture from dew drops, fog and mist and sends it back to the plants by way of nourishment.

In addition to this, winter improves health. In this season we can digest food more easily than in the rainy or the summer seasons. The sunny bright days of winter are quite wholesome. The enjoyable soft and mild rays of the sun serve as nature's cue to diseases. In this season people get more time for rest. Winter nights are the longest nights possible and they provide the best opportunities for study. In short, the climate in this season in India is much better than that in any other season. It makes people active and vigorous and showers upon them its choicest blessings.

But it has its own drawbacks. The season is terribly painful to the poor and the homeless. They are unable to bear the chill of winter. Many lives are sacrificed at the altar of winter. Prolonged inclement weather brings about untimely deaths. People fall a victim to many fatal diseases.

Hence winter is both delightful and painful. To the rich and the well-to-do it is a blessing, to the poor and the homeless it is a curse. But the general effect of this season is good and hopeful. Its beauties and charms are enjoyable. The benefits it confers upon us, can never be lost sight of. In winter there is no mud and water of the rainy season, nor the scorching heat of summer. Its climate is moderate and health-promoting.

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## A DAY IN SUMMER

### OUTLINES —

#### 1 *Introduction*

- 2 *Summer morning*
- 3 *Summer noon and after*
- 4 *Evening and night*
- 5 *Advantages*
- 6 *Disadvantages*
- 7 *Conclusion.*

Strictly speaking, summer in India covers the months of May and June. Though heat begins even from April, yet the real effects of the summer season are not to be experienced then. A summer day is dry and hot in general. There is lack of moisture in the wind. The winds are dry and unpleasant. The sun's rays are piercing like arrows. Our feeble bodies cannot bear them. The morning and evening are comparatively cooler than the noon and after noon. At times the heat is unbearable when there is constant rise in the temperature. Summer days are the hottest in the month of June.

A day in summer breaks with a soft and refreshing breeze. The dawn is welcomed by the chirping of birds and the soothing golden rays of the sun. Before sun rise, it is cool enough to provide a comfortable sleep to late risers. But soon after, the swarm of flies, the domestic stu, and the sun-light disturb their sleep. Children hurry up to school after taking a light breakfast. Grown up people busy themselves in their respective duties. The summer morning is the busiest time for all. Most of the offices, schools and colleges are closed for the summer vacations, but those remaining often start their work early in the morning and finish it till eleven a.m. At about five or six in the

morning the wind and the light are enjoyable. The pleasant sight of the early morn changes with the advance of the sun. The wind becomes warmer than before. The brightness of the rays of the sun also increases. Then glare is visible every where. The scene of the surrounding fields and grassy plots also changes. Flowers and plants seem to fade. Before it gets noon, doors and windows are properly covered with curtains and "Khaskhus ki Tattis" in order to prevent the heat of the sun.

The rising of the sun higher in the sky increases the intensity of heat. At about twelve the sun reaches its highest point. It is at that time that its scorching heat is unbearable. The sun's rays seem to burn our skin. All activity at noon and after noon is suspended. The fire ball over head, the parched ground below, the burning shafts of the "loo" are all very oppressive. As a safeguard against these troubles we have to cover our heads and ears properly. This time is of the greatest hardship for the Indian peasants. For them there is no rest nor holiday. To them the scorching heat of the sun does not matter. They are busy labouring in their fields when others are enjoying then ice-drinks and electric coolers. They only seek a timely shelter from the sultry heat of the sun under the shade of trees. Cattle are also in trouble. They have to go out for grazing and pass much of their time in the open meadows.

At such a time there is often a dead stop in the wind. Sometimes it blows hard with all its

rage and fury. It attacks us with all its fiery arms. We cover our heads and ears to save us from hot winds. We pant even at the slightest exertion. The drops of perspiration constantly fall down from our foreheads. The ducks and the dogs search for water and mud to take a plunge in it. At noon we feel extremely thirsty, and drink large quantities of water hour after hour. We take our bath twice and thrice a day but all these things give only a timely relief. Those who are fortunate are in a position to enjoy their ice-drinks and electric fans. The pervading perfumes in their rooms, and the electric coolers keep their rooms quite cool and comfortable. The government officials and wealthy classes of people go to hill-stations and enjoy to their heart's content the scenes and sights, beauties and charms of the mountain regions. But with these exceptions, the rest are in trouble.

The dry-wind's and excessive heat of the noon become mild with the descending sun. At about five in the evening the scene changes. Dry gusts of wind now calm down. There is a dead stop in the wind. But these are the signs of the coming storm. Suddenly the wind blows furiously and brings with it clouds of dust. The atmosphere is darkened. The air becomes thick. Every thing is covered with dust and it is difficult to see things clearly even at places near at hand. The dust storm gives some relief from heat by occasional rain-showers. But the relief from it is only temporary, and the intensity of heat continues to be the same in the earlier part of the night.

A summer night is cooler than the day, but it is not so cool as we expect it to be. There is no soft and refreshing breeze of the morning. There is no soothing effect of the glorious moon. On the contrary, the atmosphere is choking. Sometimes it is terribly hot during the night and people have to go without sleep. The summer nights are short, but the excess of heat and the presence of troubling mosquitoes render sleep impossible. However, people take every precaution to ward off the effects of heat.

The hot days have their own good points. The hot day is a blessing to the poor who have no clothes to put on. It is during the hot season that the mango, which is one of the best fruits of the world, is ready. Had there been no hot days, there would have been no rains at all. It is the hot day which is responsible for the monsoon of the rainy season. Thus there are many redeeming features of the hot day.

But the hot day is not free from disadvantages. The health of the people is broken down on account of excessive heat. Animals and plants appear withered and restless. The scarcity of water in stagnant pools breeds harmful insects and mosquitoes which ultimately hasten the out-break of epidemics like cholera, plague and malaria.

On the whole the hot day is not so terrible and painful as the cold or the rainy day. It heralds the dawn of the rainy season.

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## THE RAINY SEASON

### OUTLINES —

1. *Introduction*
2. *Signs foretelling rainfall—change in the weather, temperature etc*
3. *Advantages*
  - (a) *Necessity of rains in an agricultural country like India*
  - (b) *Refreshing effects on men & animals*
  - (c) *Cooling air, settling dust and growing grass and vegetation*
  - (d) *Occasioning fun for children who are pleased to bathe in rain-showers and to float their paper boats in the currents of water.*
  - (e) *Purification of the atmosphere Dirt and filth are washed off by the flowing rain—water*
4. *Disadvantages —*
  - (a) *Heavy rainfall causes floods and results in the destruction of cattle and crops*
  - (b) *Continuous rainfall is disgusting, roads filled with mud and water make walking impossible*
  - (c) *People have to pass sleepless nights owing to the growth of mosquitoes in the rainy season*
  - (d) *Lightning and peals of thunder cause loss of life and buildings, particularly in villages*
  - (e) *The rotting of vegetables and plants causes diseases like cholera and malaria.*

5 *Conclusion:—The season is beneficial.  
Other seasons depend upon the rainy  
season*

Broadly speaking, there are three seasons in India. They are summer, winter and the rainy season. India is regarded by some to be a continent on account of her climatic and seasonal conditions. Some people are of opinion that there are five seasons in India, namely summer, rain, early autumn, winter and spring. Each of these seasons lasts for two months. But no distinct line of demarcation can be drawn between any two seasons. Nor can there be any hard and fast rules governing a particular season. Sometimes there are irregularities in them. Roughly speaking, the rainy season begins from the month of July and lasts till the end of September. Each season in India has its own charms and attractions, scenes and sights, dangers and disadvantages. But the importance of the rainy season is very great. Other seasons depend for their existence upon the rainy season and take their colour therefrom.

After summer, begins the rainy season. Coming events cast their shadows before. Before the coming of rains, there are certain signs which predict rain fall in the near future. There is rise in temperature. Excessive heat of the summer causes violent storms. These things foretell rain-fall. The water which had evaporated during the summer, now changes into dense clouds, and it begins to rain.

The rainy season confers many boons upon us. The rains are absolutely necessary for



agricultural purposes The growth of crops depends upon rainfall The failure of rains implies the failure of crops The rainy season not only promotes the "rabi" crop (a crop of the rainy season), but also the "Kharif" crop The Indian farmers are mostly conservative They have large tracts of land for farming Their means of irrigation are limited Consequently, they have to depend on rain-fall Their superstitious nature makes them invoke the aid of god, India The lack of rain causes famines.

Moreover, the rains produce refreshing effects on men and animals They give us relief from the excessive heat of the summer season and bring in fresh and cooling showers Animals with their bodies sun-burnt breathe a sigh of relief in the rainy season. The soft and soothing breezes of the rainy season remove all fatigue and restlessness The drops of sweat cease falling from the fore-heads of the labourers They are seen enjoying their work happily The animals begin to grow fatter and healthier than before They start their work with renewed strength and fresh vigour

Apart from these refreshing effects, the rainy season presents abundant beauties of nature Our hearts leap with joy at the sight of the coloured rainbows The charming beauty of pink and white and blue clouds are things which cannot but keep the lovers of natural beauty spell-bound The scenery of the surrounding landscape and fields with grass and vegetation fills our hearts with delight The humming rivers and the pools of water present a beautiful

sight The whole earth seems to be clothed in a green sheet. The cool wind has its own charming effects All the dust of the plants and leaves is washed away

In addition to these benefits, the rains also provide means of recreation for young children They take delight in bathing in rain-showers They run from place to place enjoying the falling drops of rain to their hearts content Then throwing of the mud balls on their companions is accompanied by an innocent joy which cannot be fully appreciated by grown-up people Their planks with frogs and earth-worms have their own pleasant features The innocent pleasure they feel in floating their paper-boats in the running torrents is highly praiseworthy.

Lastly, the rains help in the purification of the atmosphere The pervading dust is washed off, and the whole scene becomes very pleasant.

But the rainy season has its own disadvantages and dangers Heavy rains cause floods which result in the destruction of cattle and crops Excess of every thing is bad Many houses, men animals and other creatures are swept away by floods Seeds and plants are destroyed owing to the excess of water surrounding them The excess of rain causes famines and disasters The roofs of the village—houses begin to fall down in the rainy season Their floors become damp and dirty

Continuous rain fall is disgusting Roads and streets, filled with mud and water render walking difficult Even the daring persons have to wade through the muddy water with their

shoes off and then "Dhoti" drawn to the knees or thighs. People have no fuel in their houses. It is difficult to get it under such circumstances. The rainy season renders out-door work troublesome and tedious.

In addition to this, the rainy season produces a large number of mosquitoes. It is difficult to enjoy an uninterrupted and sound sleep at night without mosquito-curtains. In villages this difficulty is further increased by the presence of cattle and their dung-hill. The village thatches and straw-mangers breed mosquitoes whose sole function lies in teasing men and animals.

The rains cause thunder and lightning as a result of which many lives are lost. In villages, particularly, many cattle fall victims to the fall of lightning. In cities lightning causes great damages to buildings without electric conductors. The thundering of clouds makes many a house fall down. These dangers are hardly met with in any other season.

Lastly, the excess of rains causes vegetables and plants to decay and rot. Such rotting plants breed mosquitoes and cause malaria and other infectious diseases. Poor villagers often fall a prey to such diseases and die unnatural deaths. The rain-water collected in pools becomes foul and stagnant and produces mosquitoes.

Notwithstanding these drawbacks, the rainy season is a boon to mankind. The existence of the world would have been impossible, had there been no rains. This season is of supreme

importance. Upon it rests the welfare of mankind as a whole. Other seasons take their light and colour from this season. The coldness of winter and the heat of summer are to be measured by the amount of rains during the rainy season.

## THE WONDERS OF SCIENCE

### OUTLINES —

- 1 *Introduction*
- 2 *Railways and steam-ships*
- 3 *Telegraphy and telephony*
- 4 *Aeroplanes*
- 5 *Wireless*
- 6 *Television*
- 7 *The wonders of the machine*
- 8 *The wonders worked by the science of chemistry*
- 9 *Conclusion —The future of scientific inventions*

The present age is the age of scientific inventions. In every sphere of life, the effects of science are clearly visible. The wonders of science have made impossible things possible. They have contributed to human happiness and added to the comfort and luxury of mankind. Science has revolutionised the world. Its achievements have entirely changed the outlook of men. It is due to the wonders of science that time and distance have been shortened and land, air, water have been conquered. They have lengthened life, minimised danger and made life happier than it was a century ago.

✓ The present scientific inventions have provided quick means of communication. The railways of to-day are still a wonder to our simple village folk. They still consider the railways and the running trains to be the work of gods. The railways have removed all those difficulties which travellers had to face in the days of antiquity. The steam-ship has made the conquest of water complete and within a very short period of time people can go to foreign countries. As regards convenience, the steam-ships are travelling homes with saloons, restaurants, bed-rooms, smoking-rooms and libraries.

The railways and steam-ships were followed by telegraphy and telephony. They are still rendering useful services to humanity. Through telegraphy it is possible to send messages quickly from one place to another. The method used is that of symbols which are significant. The sound of these <sup>words</sup> symbols is transmitted along electric wires. The telephone is a marked improvement upon the telegraph. With its help we can exchange our talks personally. Both these processes have made the communication of news very easy and quick.

Another wonder of science is the aeroplane and its conquest of the air. The credit of the invention of the aeroplane goes to the Wright brothers of America who, in the last decade of the 19th century, succeeded in undertaking aerial flights. The aeroplanes render useful services in many ways. They make quick and easy transport of mails and passengers possible.

During the war they are used for attack, defence, relief and rescue. They have brought to light unknown and inaccessible places. They have also proved useful in propaganda work and advertisement. Their imperfect state is also responsible for disastrous results. But the future of the aeroplane seems to be very bright.

Still more wonderful is the invention of wireless, which has heralded the dawn of a new era. It comes as a blessing to humanity and the world takes the boon in right earnest. It has played a matchless role in war, commerce, education, entertainment, and politics. The credit of its invention goes to Marconi. In wireless the human voice is caught by ether waves which are present every where. That is why the same speech or song can be heard at the same time at all places in the world. Wireless telephony renders invaluable services to mankind. It has made the communication of messages between different countries, both native and foreign, the quickest possible. It has made voyages safe. It provides amusement and educational facilities. It also tends to foster internationalism. In the field of commerce, it has reduced the world to a small market where rates can be exchanged in a moment's time.

The invention of television though still in its infancy, is soon to get the better of Radio. In wireless we can hear only the sound of the man speaking or singing, but we cannot see his face nor can we see his motions. But television has made this deficiency up. Was it not a wonder to see the coronation of George VI

through television. Television is the most marvellous achievement of science. It has created new possibilities and opened fresh channels of thought and action. Its developed and perfected state would displace the talkie as no one likes to see things at second hand, when first hand scenes are available. To education it would be a boon.

Man's aspiration of having the maximum comfort has also been fulfilled. Machines have supplied this want. In modern times no sphere of life is free from machines. They can plough fields, sow seeds, and reap the harvests. They can shave us, dress us, cook for us and do all that we want them to do. They can sell papers and tickets and can control the traffic. The machines are, undoubtedly, wonderful achievements of science and have largely contributed to human happiness.

The wonders of chemical science are also playing an important part in the field of medicine. Effective cures have been provided for almost all kinds of diseases. Schemes are being devised even to change the colour and sex of persons. Physical deficiencies can now be supplied by artificial means. It is in this sense that science has given eyes to the blind, ears to the deaf, legs to the lame and voice to the dumb. The use of anaesthetics has decreased the intensity of human suffering. X rays have enabled the doctors to take photographs of the inner structure of patients and find out the true cause of a particular disease. Thus the present scientific achievements have conquered human pain.

To enumerate all the wonders of science is not an easy task. Their effects are perceptible in every sphere of life. They have added to human knowledge and comfort and have entirely changed man's outlook on life. They have shortened distance, minimised danger. They have revealed the mysteries of nature. They have lengthened life by providing eyes to the blind and ears to the deaf. In short, the wonders of science have done all that it can to make people happy and civilized.

But their future seems to be brighter still. A time is soon coming when people will live in air, fly in air and die in air. Television in its perfect state will bring about a great revolution in the world. What marvellous mysteries the science of to-morrow will bring, the future alone can tell.

## MY FAVOURITE FRUIT—THE MANGO.

### OUTLINES —

1. *Introduction:—My reasons for liking it. It is the best kind of fruit*
2. *Its general appearance, size, shape. Its parts*
3. *How grown ?*
4. *Where found ? Its different varieties*
5. *Different methods of taking it, both European and Indian.*
6. *Comparison with other fruits*
7. *Its advantages*
  - (a) *Forms an important part of food of the poorer classes in India during the mango season.*



- (b) *Different things prepared*
- (c) *It is very nourishing and refreshing.*
- (d) *Its tree itself gives useful and strong timber for buildings and furniture*

### 8 Conclusion

Every one has got his own favourites in the world. What to speak of men, even animals and birds have certain things which they like more than others. Amongst the various things which I like most, the mango is also one. I do not like oranges, because they are more costly and less useful than mangoes. Similarly, other kinds of fruits do not appeal to me. I have a great inclination for the mango. The more I take it, the more I like it and I am never tired of taking it. In the mango season it is my constant companion and gives me infinite pleasure.

The mango is one of the best fruits of the world. In ancient times its fame was confined to India only, but now, due to its export to foreign countries, it has earned a great name even in Europe. When the mango season comes the fruit-sellers of Europe await its arrival with great eagerness. The mango, on account of its beauty and utility, has made its mark throughout the world. It is regarded to be among the best fruits of the world.

The mango is a beautiful fruit to look at. Its round smooth surface, variety of colours, and different sizes and shapes never fail to attract our notice. These colours and sizes vary according to the climate of the place where that fruit

is grown. When green, it appears to be hard, but when ripe, it is very soft to the touch. Its different parts are skin, pulp, juice, and the hard stone

The mango is the fruit of hot countries. Its tree at first bears blossoms which give out a very fragrant and sweet odour. This sweet smell is indeed very pleasant. As the summer season advances, tiny, green berries are seen among the blossoms until the whole tree becomes covered with very small fruits of the green colour. Then the fruit grows in size and takes different forms.

The mango is chiefly an Indian fruit, though it is found in other tropical countries as well. It cannot be grown in cold European countries because it requires the hottest rays of the sun for ripening. The Indian soil and climate are most suitable for its growth.

The mango has numberless varieties. Some mangoes are very large, while others very small. Some are slightly curved while others round and smooth. Their colours widely differ from one another. Their chief varieties are—Deshi, Bombay, Langra, Kalmi, Totapari, and others. All these kinds give different tastes and flavour. Each gives a peculiar smell and is highly delicious.

The mango is taken in several ways. The Europeans take it with knives, forks and spoons, while Indians, who are the real lovers of it, take it in a different way. They are very fond of the 'Deshi mango' and suck its juice over and over again. But other qualities of the mango are equally liked by them.

The mango has superiority over all other kinds of fruit. It is on account of this that it has gained popularity even in foreign countries. Oranges are not so nourishing as mangoes. Apples are too costly. The mango has an advantage over other fruits as it is good, useful and delicious. It can be available at a cheap price in India.

The mango is a very useful fruit. The very presence of the mango trees purifies the atmosphere. It makes the air balmy and refreshing. The mango forms an important part of food of the poor classes in India during the mango-season.

The mango is used for the preparation of pickle and preserves. The pulp of the fruit is heated and mixed with sugar and water to prepare a refreshing drink. This drink is a cure for and a safe-guard against sun-stroke. Various other eatables are prepared from both the green and the ripe mangoes. Children are very fond of taking small green mangoes, because of their sour taste. The juice of the ripe mangoes is dried and its cakes are formed to be enjoyed when the season for mangoes is gone. Because of its health-giving and refreshing power, the mango is prescribed by the doctors as medicine for certain diseases. Every part of it is made use of. The leaves of the mango tree are used for decorations. Its leaves are also eaten by musicians to make their voice sweet and melodious.

The mango tree itself provides useful materials. Its trunk and branches provide us with fuel and a rough kind of timber which is very

strong. Its wood is used for making buildings, doors, furniture, benches, tables, planks etc. Thus we find that every part of it is useful

The utility of the mango is indeed very great. It is popular with all classes. No one is tired of taking it. It is very pleasant and delightful to enjoy it in the garden while it is raining. No other fruit in the world commands so much sale both in Europe and in India as the mango. Attempts are being made in European countries to grow this fruit, but the climate of those places does not suit it. The mango has placed India at a very high level in the world of fruits. It is on account of these qualities that the mango has so long been my favourite fruit. I wish it could ever remain so

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## DESCRIPTIVE ESSAYS IN OUTLINES

### THE GRAMOPHONE.

1 The gramophone is a wonderful invention. Familiarity breeds contempt. The gramophone is now so common that we have ceased to wonder at it. Yet it is truly a wonderful invention.

2 What is a gramophone? The gramophone is an instrument or a machine producing recorded sounds.

3 The sound on a gramophone is produced because its vibrations are imprinted on a moving disc of wax in such a way that when certain conditions are fulfilled the original sound is reproduced. The moving disc is called the record.

4 The various parts of the gramophone. A cabinet containing a spring to turn the table. The records which are placed on the table, the sound-box and the pins that are fixed in the sound-box

5 The credit of its invention goes to the American inventor Edison. He invented it accidentally. The predecessor of the gramophone was the phonograph which was more crude in form than it.

6 The advantages of the gramophone —

- (a) It gives pleasure to the lovers of music. It is a boon to those who have little opportunity of hearing standard music of the famous musicians living thousands of miles away. The gramophone enables them to hear songs, recitations, and dialogues of well-known singers and actors of both foreign and native lands.
- (b) Its educational utility specially in teaching music. A singer by listening to a song on a gramophone repeatedly, can master it well.
- (c) The gramophone also helps us in listening to the voices of our dear ones who have departed from this world, just as a camera helps us to keep their features before us.
- (d) Its commercial value in foreign countries. A business man can speak into a gramophone the letter he wants to be typed in his office. His clerk then takes the record and setting the

gramophone going, types the words of the letter as reproduced by the machine

- (e) Gramophones are sometimes used by detectives to record the statements of the suspected persons
- (f) The gramophone serves as one of the most jolly companions when we are gloomy or solitary. It ravishes our heart by its sweet musical notes
- (g) Its historical value is very great. It preserves for all times the songs sung by great singers

#### 7. Conclusion —

The future of the gramophone seems to be very bright. It is being popularised owing to its perfection and cheap price. But Radio is bound to get the better of the gramophone in course of time

## THE GAME OF HOCKEY

### 1. Introduction —

Hockey is one of the best out-door games. It is British in origin, yet it is very popular all over the world.

2. Dimensions of the playing-field similar to those of a foot-ball field. Length, a hundred yards, breadth sixty yards. These lengths vary occasionally. The well-marked boundaries, the centre and the touch lines.

3. Materials required for playing it — Balls, sticks, goal-posts, two teams consisting of eleven players each; necessary uniforms, shorts,

shirts, fleet shoes, two referees and two 'lines-men'

4 The way in which it is played The object of the players is to hit the ball with their sticks to make it pass through their opponent's goal

5 The toss, arrangement of duties and the beginning of the game The winner of the toss is entitled to choose any side of the field The captains of both the parties arrange their players on suitable positions

- (a) The forwards of both the teams stand along a line called the "centre line" They are five in number on each side They play an offensive game and try to pass the ball through their opponent's goal
- (b) Behind the line of the forwards there is the line of half-backs, three in number, on each side, for attack or defence
- (c) Behind the half-backs stand full-backs two in number on each side, whose sole duty consists in defending their goal and sending the ball to the forwards
- (d) One goal-man on each side He can touch the ball with any part of his body, but has to strike it with his stick The duty of a goal-man is very hard Much of the success or defeat of the game depends on him
- (e) At the beginning of the game the ball is placed in the middle of the centre line The two players, one from each team, bully the ball. To bully the ball

off, each of them first taps the ground on his own side of the ball and then his opponent's stick three times alternately.

(f) The duties of the referees and the linesmen The judgment of the referees is final in all cases and the players have to abide by it. The linesmen point out when the ball has gone outside the boundary lines. In such cases the ball is hit afresh, and the offenders have to pay the penalty.

(g) The determination of goals — There is a semi-circle drawn about the goal-posts and no goal is valid unless the ball is struck through the goal-posts from a place within the semi-circle. The number of goals scored by each team determines the victory or defeat of that party.

6 The game can be played both in the hot and the cold weather, but it is preferably played in the cold weather.

7 Its advantages —

(a) Physical —

1 It has a wholesome effect on the players. It strengthens and develops the muscles and invigorates the body.

2 Our nerves become steady and eyes quick by keenly watching the ball.

3 Constant running gives delight.

(b) Intellectual—The game of hockey teaches us to be careful and attentive. It teaches the virtues of patience and endurance.

(c) Social—Teaches co-operation and



harmony. All are jointly responsible for victory or defeat.

- (d) Moral—It teaches the players not to indulge in foul play. They learn how to control their temper. Selfish and personal interests are sacrificed for the glory of the team as a whole.

8 Disadvantages :—

- (a) A very risky and dangerous game. The ball hits the players and does great injuries to them.
- (b) Occasionally the game turns into a foul play. Feelings of enmity are created among the players who want to take revenge upon their rivals.
- (c) Sometimes the referees happen to be dishonest. This provokes the anger of the players.

9 Conclusion—Comparison with other games. It is a matter of personal tastes whether one likes this game or not.

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## VARIOUS MODES OF TRAVELLING IN INDIA

### OUTLINES —

1 Introduction—Travelling means going outside one's native place. The necessity of travelling, as it forms part of our education.

2 The three ways of travelling—air, water and land.

3 Means of travelling on land. Journeys made on foot, on horses, elephants, camels and bicycles. Travelling in bullock carts, ekkas,

tongas, motor cars, trains and many other conveyances

4. Means of travelling on water—ordinary boats, motor and steam boats, and steamships

5 Air flights—the balloons and aeroplanes.

6. Advantages of travelling in different conveyances.

7 Difficulties faced and how overcome

8. Conclusion—The mode of travelling I like best and my reasons for liking it.

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## A COUNTRY OR TOWN VISITED BY ME.

### OUTLINES —

1 Introduction—The day and time when I started for it The name of the town or the country and the object with which I visited it

2 The situation of the place When founded Has it a history behind it ? Means of travelling adopted in reaching it

3 A full description of the place , its physical features, climatic conditions, natural scenery, the condition of roads and streets, famous historical buildings, museums, if any, in the case of cities, any other things of note

4 Commercial or religious importance of the place Arts, industries, trade and commerce, mills, factories, manufactures, means of transport, religious temples , art and architecture.

5. Its inhabitants Their dress, manners, language, customs, superstitions. General prosperity or poverty.

6 Conclusion—My suggestions for its improvement

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## THE ELEPHANT.

1 Introduction —Description , appearance and body It is the largest, and the biggest animal among the quadrupeds Its appearance is ugly Body unproportionate, eyes very small, ears large, legs thick and clumsy Its special features—trunk and tusks, feet having no hoofs, toes with nails Its trunk does the work of hands and arms

2 Kinds—tame and wild They are found in a wild state in dense forests. They are found living in herds in the forests of America, India, Burma, Ceylon and Siam Tame elephants found particularly in India

3 The kind of food they take They are very fond of sugar-cane Wild elephants eat grass, straw, green leaves, vegetables, fruits and paddy

4 Habits and character —wild elephants live in herds, females and young ones are kept in the centre. They wander in forests in search of food and mercilessly trample upon the crops they happen to come across

They are extremely fond of water and sprinkle it upon their bodies in the hot weather.

Intelligent, sagacious, and industrious, obedient to the keeper and the owner, if kindly treated.

Have a wonderful memory, are revengeful; cannot tolerate insults done to them

Male elephants have tusks, while female elephants have not

The elephant is loyal, if treated kindly ; but it needs control

5. Wild elephants captured with the help of tame and trained ones    Their training

6    Usefulness —

- (a) Services done in battles
- (b) Used in tiger-hunting
- (c) Used in marriage processions
- (d) Kept by Rajas as a mark of high rank and dignity
- (e) Trained to perform feats in circuses
- (f) Engaged in drawing heavy loads and huge logs of wood in countries abounding in forests
- (g) Trained elephants can swim very well and are used for crossing rivers
- (h) Ivory is obtained from tusks and costly articles are prepared with it

7. Conclusion—The importance of elephants being minimised every day    A time is to come when they will be found only in forests in a wild state

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## THE HIMALAYAS

1. Introduction —They are the highest mountains of the world, and are thousands of feet above the sea-level    They serve as a defensive wall for India

2    The Tarai region of the Himalayas    It stretches over many miles

- (a) Waters flowing from above the hills, render this region swampy.

(b) Long grass and prickly shrubs grow up in abundance and form a dense forest where wild animals roam with absolute freedom

(c) No signs of human habitation Near the plains people present a sickly aspect

3. One enjoys pleasing scenes when one comes out of the dark region of the Tarai and ascends the lower mountain heights He enjoys the beauty of fruitful valleys, hills covered with natural plants and tops of the snow-covered mountains.

4 At places the Himalayas present unpleasant and terrible scenes Biting cold, rugged and stern mountains, naked rocks and the wooded steep sides

5. The vegetation in the Himalayas

(a) On lower heights, rising above five hundred feet, farmers grow rice in summer and wheat in winter

(b) Trees —Pine, laich, fir, cypress and cedar

(c) Wild bushes, goose berries, rasp-berries, straw-berries, wild-rose, lily and various other kinds of flowers

6 The animals found —The tigers, elephants The wild beasts of the Tarai disappearing on higher hills Wild cats, different species of deer, bear, hog, peacock, kite, hawk and partridge

7 The Himalayas contain two sacred spots of the Hindus—places from where the Ganges and the Jumna originate

8. The advantages of the Himalayas.

- (a) Serve as a defensive wall and prevent India from being attacked from the north.
- (b) Supply water to rivers which enrich the soil and bring along with them huge logs of wood.
- (c) Precious herbs and stones supplied
- (d) Cause rain by cooling the air.
- (e) The skin of wild animals is used for various purposes
- (f) Mountain scenery very beautiful and charming, it supplies vigour and freshness to those who enjoy it.

9. Conclusion—The Himalayas are the symbol of the Almighty power of God. Feelings when one visits the Himalayas.

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A MARRIAGE CELEBRATION ATTENDED  
BY ME.

OUTLINES.—

1. Introduction—Different castes having different ways of celebrating marriage ceremonies.

2 The date and time of the marriage ceremony performed The name of the person who was going to be married. My interest in him

3 The place where the wedding-party was at first lodged A brief description of the pomp and show, the zeal and excitement, and the decorations; special management, well furnished rooms Means of recreation

4 The marching of the marriage procession from the 'Janmasa,' the place where the party

was lodged      How the procession marched through the market and reached the bride's house.

- (a) Magnificence and grandeur of the procession, a long line of cars and other vehicles, musical instruments, drums flutes etc, coloured flowers and statues, paper-houses
  - (b) Excessive joy felt by children
  - (c) Every body dressed in his choicest dress.
  - (d) The marshalling of the procession by the head of the party      The bride-groom wearing a peculiar type of dress      He was the king for the day.
5. (a) Decorations at the bride's house, pomp and show.
- (b) The reception accorded to the marriage party      People were garlanded
  - (c) Refreshing drinks and sherbats offered as it was the summer season
  - (d) Distribution of Pans and cigarettes among the party
  - (e) Scents and fragrance
  - (f) Females singing sweet and melodious songs      Their eyes fixed on the bride-groom
  - (g) A great excitement and bustle among the persons belonging to the bride's house

6. The return of the procession      It went once again to the bride's house for the display of fire-work.

7      The feast—the kinds of articles served; the promptness of servers

8. The performance of the marriage ceremony at about mid-night

(a) Decoration of the bride's house from inside The beauty of the 'Mandap' where the sacred ceremony was going to be performed

(b) Assemblage of guests on both the sides

(c) Recitation of the sacred Mantras by the priests, some of which were repeated by the bride and the bridegroom Time of the nuptial knots, seven rounds around the fire made by the bride and the bride-groom

(d) Money given in charity on that occasion

9 Various other side ceremonies performed the following day —

10 The grand feast. Its description.

11 Its advantages and disadvantages Any event of note

12 Conclusion —General criticism.

## THE HOLI FESTIVAL

### OUTLINES —

Introduction —One of the most important festivals of the Hindu community It is particularly a festival of the so called depressed classes

2 Time and date of its celebration —In the early spring season, in the month of 'Fagun'

3. (a) Significance of this festival Celebrated in honour of Lord Krishna who saved the life of his devotee.



Prahlad, by burning alive his treacherous aunt Holika who wanted to kill him

(b) Secondly, it celebrates the commencement of the spring season

4 Description --(a) Excitement and joy in the hearts of the people

(b) The Holi festival celebrated at all places in India The burning of the Holi, distribution of barley ears among friends and relatives

(c) Preparations of sweets and "namkins."

(d) A great rejoicing on the following morning

1 People apply 'abhi' and 'gulal' to each other's faces Then clothes are wet, and at times torn Shouts of joy coming from all quarters

2 Harmless jokes

3 Exchange of gifts

4 Mutual visits of friends Embracing.

5 Dialectical songs sung, rustic dances by villagers

5 Evils connected with this festival.

(a) Mischief committed—beating of men by women's sticks and whips in villages is an evil

(b) Most of the people get intoxicated and many indulge in drinking

(c) The throwing of mud-balls and dirty water very objectionable.

(d) At times obscene songs are sung.

6 Advantages —

- (a) Its religious value is very great
- (b) Creates feelings of friendship and love, and removes feelings of enmity and bitterness from many a heart
- (c) Celebrates the commencement of spring and welcomes the coming harvest

6 The Holi festival of the villages compared with that of cities, fairs held at different places

7 Conclusion Any suggestions about the changes I wish to introduce in the celebration of this festival

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## THE DASHERA FESTIVAL

### OUTLINES —

1 Introduction —It is one of the most important Hindu festivals. It is celebrated by all the Hindus in general, and by the Rajputs, and the Marathas, in particular. It is a war like festival. In Bengal it is celebrated as a national festival and is called the Durga Pujah.

2 Significance of the festival. Celebrated in honour of the victory of Rama over Ravan. It actually celebrates the worship of the goddess of power, as was done by Rama before he killed Ravan.

3 Description of the festival —

- (a) Worship of arms and horses by the Rajputs and the Marathas particularly
- (b) Military processions in states
- (c) Records of the current rates of different articles kept by different Vaish communities.

- (d) Worship of the goddess, Durga, particularly in Bengal.
- (e) Sacrifices of lambs, and goats made to the goddess Durga at different places
- (f) Ramlila organisations and their performances at different places
- 4 Advantages —
  - 1 Its religious value
  - 2 National value
  - 3 Social value.
- 5 Disadvantages
  - 1 Extravagant pomp and show
  - 2 The sacrifice of the lamb, goat or buffalo is inhuman
- 6. Conclusion — General impression

## THE TOWN I LIVE IN

### OUTLINES —

- 1 Introduction — A town distinguished from a big city and a village All towns in India are laid out alike
- 2 The name of the town, when founded, the history of its development and growth
- 3 The sanitary condition of the town
- 4 Its commercial, social and literary activities
- 5 Habits and dress of the people, means of education Languages spoken
- 6 Any historical buildings. Mills and factories, railway station, whether a sacred place of Hindu pilgrimage
- 7. Beauty of the gardens and parks, if any.

8. Any other thing of importance
- 9 Conclusion — Suggestions for its future improvement

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## THE NEIGHBOURHOOD OF MY HOME

### OUTLINES —

1. Introduction—The situation of the home  
A brief description of natural scenes and sights.
2. Advantages —
  - (a) Fresh air
  - (b) A river near by.
  - (c) Neighbours gentle, kind and cheerful
  - (d) Means of recreation.
  - (e) General conveniences.
3. Disadvantages —
  - 1 Market situated at a distance Difficulties faced in cases of immediate demand of things
  - 2 Fear of robbers at the night time
  - 3 General inconveniences
4. Conclusion —How I pass my time near my home, and how I ought to pass

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## AN INDIAN BAZAR

1. Introduction — The village and town bazars compared The definition of an Indian Bazar It is a business locality where different trades of the town or village are carried on
- 2 Description of the bazar
  - (a) Buying and selling are the chief business in an Indian bazar, but in

certain markets things are both manufactured and sold.

- (b) Generally, shops of the same kind found in one bazar. The main bazar consists of different sections selling cloth, metals, sweets, books, etc., separately. All these shops are open to the view of the passers-by and are exposed to the dust flying in the streets.
- (c) The want of fixity in price in most cases hence the necessity of frequent bargaining. The deafening din caused by the heavy rush of traffic. The prices in European markets are generally fixed.
- (d) The presence of temples, churches and mosques near the market places, their architectural designs.
- (e) Variety of people and dresses. People from all parts of the world are visible in their national garments in an Indian bazar.
- (f) In a way it is a meeting place of society for commercial purposes.

3 Conclusion. Comparison with foreign bazars. Any improvements suggested

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## ANY ECLIPSE.

### OUTLINES —

1. Introduction — What is an eclipse ?  
Date and time when the eclipse took place.
2. Total or partial eclipse

3. Causes of the eclipse—both popular and scientific.

4. Superstitions and traditions connected with an eclipse.

5 The solar or the lunar eclipse

6 Description of the eclipse

(a) How the scene darkens

(b) The barking of dogs

(c) Alms-giving, particularly to the sweepers who beg alms at the pitch of their voice

(d) Religious songs sung Bathing and worshipping particularly on the banks of sacred rivers like the Ganges and the Jamuna

7 Effects of the eclipse—both popular and scientific

8 Conclusion. After all the eclipse is a mystery

## THE INDIAN JUGGLER

### OUTLINES —

1. Introduction —India is famous for jugglers and magicians

2 The class to which the juggler belongs.

3 His dress and appearance

4 His equipment, bags, baskets, flutes, balls, birds, sticks and various other things

5 His assistants and how they help him

6 His feats —He performs wonderful feats, makes silver coins, vomits fire, plays with brass and iron balls, makes a mango tree grow, dances on the rope, his tricks with birds and the jug of water, swallows the sword.

7 His feats are nothing but the result of manual tricks Practice has made him perfect Some jugglers possess excellent skill and promptness

8 Distinction between the performances of a mechanical artist like the juggler and those of the intellectual artist

9 The value of the Indian juggler as well as the harm he does to society

10 Conclusion —After all the performances of the Indian juggler are very amusing

#### NARRATIVE ESSAYS

### AUTOBIOGRAPHY OF A RUPEE

#### OUTLINES —

- 1 *Birth and early life*
- 2 *Fondness for wandering in my childhood*
- 3 *An unfortunate incident My fall into the hands of a miser*
- 4 *My release and further adventures.*
- 5 *My imprisonment for about twenty years.*
- 6 *Release again and further adventures.*
- 7 *My importance*
- 8 *Last days, my character*
- 9 *Conclusion*

I was born along with my sisters and brothers in the mines of Mexico in America At that time my appearance was rough To make me smooth and bright my body was tortured in hell-fire. I felt a great pain, but no body pitied me Several of my brothers and sisters were roasted alive with me, and a mass of our molten bodies was taken first to London and then to

India where I met some sympathetic friends. We were then taken to the mint where our bodies were melted and moulded in definite circular shapes. Thanks to the manager of the mint who gave a new shape and life to me as well as to my other brothers and sisters. Now I was a glittering and good-looking fellow. My sight captivated every body in the mint. What an excellent being was I ? All those who looked at me, respected me. I was fortunate enough to have the seal mark of the emperor on my face. That was a symbol of authority. I remained with my brothers and other members of our family in the mint for some time, but soon after, the time for my departure came and I had to set sail on the ocean of life. One can consider the pangs of separation from one's kinsmen. However, I had to leave the heaven of home and started on my adventures.

Even in my childhood I was very fond of wandering. Distances of thousands of miles were covered by me in no time. Different scenes and sights of the world gave me pleasure and delight. Whosoever looked at me, was charmed by my beauty. Every one coveted me and wanted to have me in his possession, but I was the possession only of the fortunate few. I passed from hand to hand. I found people always very cruel to me. Whenever I was presented to a new person he mercilessly struck my head against a stone or iron piece. Under such circumstances life was not worth living, but there was no way out of the difficulty. My lot was so cast. But I found God ever kind to



me and inspite of these ill-treatments, my body was never broken to pieces. I had to suffer patiently the buffets of my fortune without disclosing my sorrow to any body.

Then came a turning point in my life. By chance I fell into the hands of a wealthy miser who kept me in custody for about twenty years. The life of imprisonment to a rambler like me was death in life. The presence of my other brothers gave me some relief, but that was not sufficient. The miser took me out of his den safe once a month and counted me along with my fellow brothers. That also did not give me any comfort and peace of mind. Owing to the lack of fresh air, my constitution was on the verge of breaking down. Thanks to the Almighty who sent at this critical hour some robbers for my rescue. They silently broke into the house and took me away with my brothers. That gave me sufficient relief and I set on wandering afresh.

The robbers exchanged me for sixteen annas and now I was in possession of a market Banna who was kind and sympathetic towards me. I was the youngest of my brothers and was quite handsome. He was charmed by my outward form and treated me well. Here it was for the first time that he did not strike my head against a metal. At my very sight he could judge that I was honest, sincere and pure. From him I passed on to a fruit-seller, from the fruitseller to a confectioner and so on till I came to a superstitious woman who arrested me with the confidence that my presence would be a blessing to her.

She was an old lady and had heaped up a number of my old fellow brothers. My sight tempted her. She was under the full conviction that my presence would bring her large sums of money. She was able to perceive that I was born under a favourable star and that is why she retained me. Here, too, I had to pass a period of misery and disappointment. The only relief that I got here was that the lady worshipped me and offered her prayers to me. Here I began to be worshipped like Lakshmi the 'goddess of fortune'. She treated me kindly and showed all the awe and reverence that she could possibly show. Her death set me free. Her son who inherited her wealth gave me to a police man in bribe.

From here I went on some more adventures. I passed from hand to hand. I was sincere to all, but none so sincere to me. I again passed from hand to hand, from pocket to pocket for about a year till I was exchanged for sixty four pice. Now I began to live with the son of a wine shop-keeper. The son was a sportsman. Once he playfully threw me as far as he could, and I fell near a pit and was half buried in the earth. That too was a turning point in the history of my life. Here I kept waiting for about thirty years without friends and companions. There were no scenes and sights to please me except the wild scenery of the forest. At such a place my life was miserable. The showers of rain, the scorching heat of the sun and the piercing cold of winter had no regard for me. For lack of protection from the rigours

of weather, my health was much pulled down. My face became ugly and black and I was not sure whether anybody would be able to recognise me in future. As luck would have it, there came a regiment of soldiers to that pit. Though disfigured, my sight yet attracted the notice of one of the soldiers who secretly pocketed me and took me to foreign lands.

By this time I had almost run the race of life and death seemed to be fast approaching. I wished I could be immortal, but how could it be? Every day I feared lest some short-sighted banker might buture me. The journey of my life was almost over. I was simply waiting for the inevitable hour.

It would not be out of place to make a few remarks by way of comment on my own character. I always led the life of a wanderer. I commanded respect everywhere. By some I was worshipped like a god. I always satisfied the needs of the people, but none showed me hospitality. Every body struck my head against stone and iron pieces or tossed me up with their fingers without any regard for me. I was quite pure and sincere at heart and always discharged my duties faithfully. My services were indispensable.

I am almost dead and many of my brothers will meet the same fate. But I pray to Heaven to take revenge upon those misers who confined me within the four walls of their non-saves. At any rate we should not be deprived of the privilege of leading a life of freedom.

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## A STORY TOLD BY THE SCHOOL CLOCK.

## OUTLINES —

- 1 *Introduction—My birth, parentage and installation in the school*
2. *My importance to the school Every work regulated by me—periods, recess, etc*
- 3 *My importance, particularly during the examination days*
- 4 *My habits :—Sometimes I went fast, at other times slow, when I was ill-treated, I stopped to work*
- 5 *No body was ever thoroughly satisfied with me My presence was annoying to the late comers and the idlers*
- 6 *My period of rest during the long vacations.*
7. *Changes I saw Teachers and boys came and went but I went on for ever.*
- 8 *Conclusion—Old age and death.*

I took my birth in a foreign country called Switzerland My birth differed from that of ordinary human beings My parents first started the construction of my limbs separately and by putting them together in a particular order, infused life into them. Hence my heart and pulse began to beat My parents took delight in me They showed me to their friends and relatives They named me "Swiss clock." For some time I enjoyed the love and affection of my parents as well as the joys of home life But unfortunately my parents sold me to an Indian traveller who took me to India His treatment

towards me was admirable. He always clothed me in the best dresses and took every care for my welfare. After some time he was reduced to poverty and sold me for Rs 30/- to a local shop-keeper at Aligarh. But there I did not have to wait long, as an old boy of the Dharam Samaj Intermediate College bought me from that local shop and presented me to the school on the day of its anniversary. I was fixed to the wall of the college hall and have remained there undisturbed ever since. My installation in the school was a matter of great surprise. All faces turned towards me and admired my beauty. I was installed at an auspicious hour, and a great feast was given in honour of my coming to the school.

From that moment I began to play a very prominent part in the school. My importance and indispensability were acknowledged by all the teachers and students. All works were regulated by me. Every body in the school had to obey my commands. I was the opener and the closer of the school. Periods were to abide by my movements. My hands controlled the whole school and any body refusing to obey me was taken to task. The teachers and the students set their time by me and regulated my younger sisters by me. In short, I was the guide and director of all the school affairs. None could disobey my orders, and even the Head Master, the Head of the institution had to comply with my wishes.

But my importance during the examination days was very great. Every year I had the

privilege to see all the boys sitting before me for their respective examinations. It was at my command that the papers and answer books were distributed and the candidates began to write. That was indeed a grand sight for me to see. Well prepared and intelligent students turned their eyes towards me in order to be able to finish their work in time, while idlers and dull boys wished me go fast. Though I could very well study the thoughts of examinees yet I went on without showing any sympathy to them. I was conscious all the time of the talks that passed between students and teachers. I also knew full well the students whom the invigilators found copying in the examination hall. My commands were strictly obeyed on such occasions. As soon as I gave the signal, the teachers would say "please stop writing, the time is up" and would snatch away their answer books without allowing even a single extra minute.

Generally, I was regular in my habits, yet my regularity was at times broken. Whenever I was ill-treated I got angry and tried to take revenge upon the offender. When I was in a lively mood I went either too fast or too slow. Whenever I was insufficiently or irregularly fed or roughly handled, I fell ill and stopped to work and produced a general confusion. Without proper treatment I was not in a position to recover my former strength and to start my work with fresh vigour.

I rendered many a useful service, yet I found people displeased with me. Late comers

were always displaced with me. They always blamed me and called me bad names. Those who shirked work always wished me go fast. How could I satisfy them all? My quick movements in the winter season were offensive to the teachers and the students alike. But I was unmindful of their displeasure. I was particularly thankful to the school peon or "Daftari" as he was called, who very kindly gave me food once a week.

Besides regularity, I taught many other lessons to the boys of my school. I taught them the virtues of patience and forbearance. They could learn from me lessons of hard work and honesty. Notwithstanding my nominal nourishment, I was quite hale and hearty. The boys must have been inspired to be commanders like me. They would have aspired to be great personages like me and to give orders to their juniors.

I led a very busy life during every school session, and enjoyed a period of rest only during the summer-vacations. That was the only rest that I had during the year. It was a period of dull inactivity for me. No body cared to look after me. I was left to my own resources. Sometimes I felt drowsy and slept soundly till the opening of the new session. The old peon woke me up from my sleep and I started work afresh. Then I was glad to welcome new faces and was sorry for the departure of many old ones.

During my stay at school I saw a great many changes. I saw both good times and bad times, but always kept indifferent to them. I

witnessed many dramatic performances, cinema shows, and annual functions I also had the misfortune of seeing students being publicly caned. New teachers and boys came and went but I went on for ever.

Years passed on but I continued to be respected and honoured by all who came in contact with me. But now the journey of my life was almost over. My old age was a source of trouble to the people and they gradually got tired of me. I was veiging on my fortieth year and so could not work with the energy of my youth. Sometimes I felt asleep, at other times I was irregular in my duties. Occasionally I went either too fast or too slow and created confusion. The time for my retirement had come. I was replaced by one of my younger sisters, and a suggestion was made to grant me a pension for my services done to the school. Consequently, I was preserved as an old possession of the school and received proper care and attention in years to come.

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## THE ADVENTURES OF AN UMBRELLA.

### OUTLINES —

- 1 *Birth and early life*
- 2 *My adventures —*
- 3 *My misfortunes*
- 4 *My importance and utility*
- 5 *Conclusion*

I am not a natural object. I am not born as a natural being, but I am artificially made. Several parts of my body are collected from different parts of the world, and fitted together.



into the form of an umbrella. Though I was finally given birth in Germany yet the various parts of my body came from different countries. My handle came from marshy forests, body from Japan, ribs from France, the cloth and steel from strange quarters which I cannot name. After I was completely fitted up and was ready for shipment, I was packed along with several brothers and sisters of a similar size and pattern, in a large wooden box closed and sealed. Then I was taken to the steamer which tossed up and down the sea. I was now sailing in that steamer. Being imprisoned in that box I could not enjoy and appreciate the beauties of the sea, but I was fully conscious of the jerks of the steamer and other disturbances caused by storms and roaring waves. After a long travel I arrived at the harbour of Bombay where there were many persons present to welcome me. I was accorded a hearty reception. A lorry was ready for me, and I was taken to a general merchant's shop. He opened the box, took me out and let me have the opportunity of enjoying the open air of the market. I was a native of Germany and now I was surrounded by foreigners on all sides.

From here my life took a serious turn. I was put to sale at the shop. A gentleman happened to visit the shop, and purchased me. I was very pretty to look at, my sight charmed him and he paid double the price for me. Now began the period of my adventures. He exposed me to the sun and shower but I kept calm and quiet. Several times I was left lying on the ground and I fell into the hands of strangers.

They were equally unsympathetic and unkind to me. Many a time I fell into the hands of school boys who played with me. They used me for pulling the legs of their fellow students. Once or twice I was used as a cane for beating students by a school master. Sometimes I was taken away by the monkeys who handled me very cruelly. At times I had the good luck of going to the hill stations in summer and of enjoying the scenery of the hill. I thanked my stars for having come there and escaped the hot winds of the plains.

My life was a life of travel. I was not the property of any one individual. Sometimes people were careless. They left me unmindfully at any place, and I was taken up by the passers-by. Several times I was left in the railway compartments. I also chanced to fall into the hands of worthless people. They handled me roughly. Once a gambler picked me up and sold me to a drunkard for two rupees. The drunkard left me at the wine-house. It was by chance that I reached my original master. I visited nearly all the important places. I had been to Benares, Allahabad, Calcutta, Delhi, Bombay, Madras, Agra, and Lahore.

The persons who knew the value of money were my real admirers. They handled me very carefully, and used me only on those occasions when my services were absolutely necessary. In spite of such kind treatments, I had to face many misfortunes in life.

Most of my owners were cruel and unkind. They handled me very roughly and threw me carelessly at any place they liked. I had to

suffer the pangs of the scorching heat of the sun and the piercing cold of the winter season throughout my life. Many a time I was upturned by violent storms which did great injury to my body and form. I was disfigured by the showers of rain. Several times my body was overhauled. It was really painful to bear the strokes of the mender, but seeing my evil days, I could not raise my finger or utter a single word. I humbly submitted to the person who repaired me. On various occasions I was drowned in muddy pools of water by mischievous boys. I was taken out again and polished and repolished to give me a handsome appearance, but I was fully conscious of the troubles I underwent in such repairs. When people left me at solitary places, I felt very uneasy. Several times I was run over by 'tongas' and other carriages. In short, I was never free from troubles and difficulties.

Notwithstanding my troubles and difficulties, my importance has been universally acknowledged. I save people from the scorching sun and the showers of rain. People cannot do without me. On rainy days the work of all the offices and institutions would have been stopped but for my assistance. I would have created a great disorder and confusion if I had liked, but I was too good to do that. I give children the opportunity of fun and they play all sorts of tricks with me. By my help people are sometimes able to come down safely upon the earth from great heights. Thus I render invaluable services to mankind.

But my labours are never repaid I am always ill-treated and roughly handled People are very ungrateful to me No body is prepared to hear my sad tale I have to content myself with my miseries To return evil with good is my motto I go on doing my duty as earnestly as possible without caring for the results I am sure I will get the reward of my labours in my next life

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## AUTOBIOGRAPHY OF A PARROT

### OUTLINES —

- 1 *Introduction — Birth on a tree, early life*
- 2 *Caught by a fowler when young, put in a cage, life in the cage Carried to the market for sale along with other birds*
- 3 *I was bought by a rich man who treated me kindly and hospitably I was taught to repeat certain sounds, which I learnt thoroughly*
- 4 *This life was devoid of joy for me I wanted fresh air and liberty, but they were not available, my misfortunes*
- 5 *On getting a chance, I flew away*
6. *I began free life afresh. I was surprised to meet the ill-behaviour of my own kinsmen. I had lost all strength of wing by their disuse.*
7. *A period of reflection. My return to the cage once again; captivity had disabled me both in body and mind.*

8 *Conclusion* —

It was the spring season. The trees were blossoming with fruits and flowers in every direction. The sweet breezes of the spring were blissful. It was amid such delightful surroundings that I was born in the hollow of a tree. My mother took every care to nurse me in the most loving and affectionate manner. She protected me from the sun's rays. She always kept me in a safe and snug place. She provided me with delicious eatables. As a result of all these things I began to grow by leaps and bounds. Now I was in a position to fly with my mother from one tree to another. At first the world appeared to me quite strange, but gradually I adapted myself to the new environments. I began to perceive harmony among the buds of the same species. My mother introduced me to my kinsmen. I enjoyed the benefit of my elder and younger brother's company. My sisters played with me cheerfully and innocently. I was provided with every sort of comfort by my parents. I was a handsome being. Other buds got enamoured of my beauty. They showed a great respect and regard for me. Because of my cheerful appearance and playful habits, I was welcome to the company of my kinsmen. I had nice and pleasant talks with my friends and relatives. They gave me good counsels on different matters.

My life on the tree was full of pleasures. I was free to fly at any time. I had no fear of gardeners and could legitimately enjoy the fruits I liked most. My child-like pranks among my

companions were a source of great delight to my parents. Their joy knew no bounds when I secretly entered the nest. In my early life my food consisted chiefly of fruits and grain hoarded by my parents. My life on the tree was most delightful. To me it appeared as if I was living in heaven. The bird catchers grew jealous of my enjoyments. They tried to catch me many a time but their evil designs were frustrated by the schemes of my parents. At last the sad day came when I was separated from my parents. It was with a heavy heart that I left such a pleasant abode. I did not want to endanger the life of my parents, so I decided to bid good-bye to my happy home and started with the fowls.

I was still young. I could not understand the meaning of my imprisonment. He put me in a cage. I was at a loss to think what he was going to do with me. He provided me with water and wet grain, but they were not pleasing to me. My owner showed all the amount of hospitality that he could, but this did not produce any good effect upon me. Though there was innocence in the looks of my master yet they were intolerable to me. He did not seem to have any designs to murder me, but I expected death at every moment. The children of my master began to look at me eagerly. I was conscious of their love towards me. I myself felt an eagerness to play with them, but for the barrier of the cage.

But this sort of life was not to last long. The day for my departure came. My cage was

taken to the market. Now the intention of my owner was to sell me to some rich man and to get money thereof. I was in the midst of hundreds of people. It was the day of the fair, and numerous people had assembled there. The fair presented a horrible sight to me, but soon after I found some relief at the sight of my own brothers and sisters. They were all unpoisoned like me. Their cages, no doubt, were different from mine. All of us were soon going to be sold to the highest bidder. Luckily I was purchased by a rich man of the city. He carried me to his home in the same cage. He paid the price in cash and now I became the property of a rich man. My old master bade me farewell with his eager glances and I, on my part, conveyed my best respects to him.

My life began afresh in my new surroundings. The iron cage was replaced by a silver one. I tried to escape, but in vain. The rich man was very fond of keeping birds. There were many of my companions, but no free intercourse was allowed between us. I was overjoyed at the sight of my companions, but I could not relate to them my sad tale. Nor could they relate their own experiences to me. However, their very presence kept me cheerful. Several times I tried to get rid of the cage and fly away, but all to no purpose. My new master had a sort of regular school. He used to give me regular lessons which I was to learn thoroughly. He taught me to imitate certain sounds which I readily mastered. I could reproduce them as clearly and distinctly as possible. In this way,

I served as a great source of enjoyment to the whole family. Being the most intelligent fellow of all my companions, I was shown special favour and kindness by my master. I got the best kind of food that could be ever available, but I was never happy at heart. Several times cats tried their best to put an end to my miserable life, but thanks to the Almighty by whose mercy I was saved. Every sort of comfort was there but liberty for which I passionately yearned.

Fortunately, one day I got a chance of escape. By mistake the door of my cage was left open. I availed myself of this opportunity and flew in the direction of the trees from where I was brought. I tried my utmost to fly, but my wings failed to carry me fast as they had lost their former strength owing to their disuse. I was deprived of my previous charm and freshness. With a great difficulty I was successful in finding out my old abode, but my parents failed to recognise me, as I was now entirely changed. My own kinsmen began to look down upon me. Now I was not fit for their company. What was I to do then? I had no heart to face any hardship and danger. I could not live on trees as an outlaw. I had come to enjoy fresh air and liberty, but my companions grew suspicious about me. My mother was dead by that time otherwise she must have been overjoyed at the sight of her long lost son.

I was greatly confused at this critical hour. I went on pondering over the matter over and over again but could not decide what to do. At



one time I decided to commit suicide and put an end to such a miserable life. At another time I thought of going again to the house of my master from where I had flown away. At last I decided to start on my return journey. I was weakened both in body and mind by living in the cage, even then I again took refuge in the same cage. The cage was open as I had left it. My master with his children was anxiously awaiting my arrival. Their joy knew no bounds at my sight. Since that time I have been the loving object of all the family.

I was a truthful and sincere being. I was intelligent enough to understand my master and reply to him in the most fitting sounds. All those who came to my master's house, loved me. I myself could recognise the guests and paid them my best respects. I was provided with every necessary comfort. The children of the family took special delight in me and I amused them as much as I could. My master was ever pleased with me. Life went on in this manner for some time. I yearned for fresh air and liberty, but they were not available in the household of my master. But this loss was compensated by the loving care of my master and the members of his family. I remained popular with them till my death which set me free from the life of bondage.

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RAJA RAM MOHAN ROY

OUTLINES —

1. *Introduction*

2. *Birth and parentage.*
3. *Boyhood and education.*
4. *Chief events of his life*
  - (a) *The title of Raja was conferred upon him*
  - (b) *His visit to England where he was consulted about the future constitution of India*
  - (c) *Foundation of the Brahmosamaj*
5. *Other reforms.*
  - (a) *Attempts to abolish the horrible custom of Sati*
  - (b) *Attempts to root out evils which had crept into Hindu religion*
  - (c) *Encouraging English education by the help of some eminent Englishmen, the founding of colleges and schools*
6. *Character and achievement* He is considered to be the maker of modern India

Raja Ram Mohan Roy belongs to the class of persons who dedicated their lives to the welfare of their country. He was an enthusiastic reformer. Being himself a self-made man, he set an example to others. He was a man of lofty character. He was a sincere lover of his country and his main aim in life was to do away with the evils existing in his country.

He was born about the year 1774 in Hooghly, Bengal. He belonged to a respectable Brahman family which was orthodox in matters of religion.

His father gave him the best possible education. Persian being the then court language, Ram Mohan Roy was sent to a Persian School.

at Patna. He was a very hard-working and intelligent student. He possessed a wonderful memory. In a short time he became a great scholar of Persian and Arabic which enabled him to get good posts under the government. But his eager desire was to study the Hindu religion. To fulfil this desire he went to Benares to study the Sanskrit literature. He had a keen taste for learning things. He soon acquired mastery over that language as well. He became thoroughly conversant with the roots and derivations of words. He became a prominent scholar of Sanskrit grammar. Now he directed his energies to the translation of the works on Vedantic philosophy into Bengali and Hindustani. At an advanced age he began to learn English and soon mastered it. Thus Ram Mohan Roy acquired a good command over Persian, Bengali, Urdu, Sanskrit, Hindustani and English. He could very well read and write these languages and was very much interested in their literatures. The Vedantic philosophy was his true teacher. It had brought about a complete change in his religious views. There were always religious discussions between him and his father. The father held the supremacy of the Brahmin religion and was not prepared to acknowledge the evils that had crept in it. Ram Mohan Roy, on his part indicated the existing evils of that religion. He refuted his father's arguments by the principles of the Vedantic philosophy. He did not argue merely for the sake of arguing, but there was truth in his arguments. Hence the father and the son were ever at variance with

each other in matters of religion. Ram Mohan Roy was several times rebuked by his father for holding Vedantic views. As there was disharmony between the two, so he decided to go somewhere else. He wandered from place to place till finally he settled in Tibet and stayed there for several years. His aim was to penetrate deep into the religion and to find out the real truth underlying its outer form.

After his return from Tibet he received a very warm welcome from his father. His profound learning and scholarship attracted the notice of the government and he held many important posts under it. As a government servant he discharged his duties earnestly and honestly. He did his duty for the sake of duty and not for the sake of money or praise. Soon after, the title of "Raja" was conferred upon him by the Emperor of Delhi for his honourable services and admirable capabilities. In the year 1831 Raja Ram Mohan Roy sailed for England and was warmly received there. In England the Parliament sought his advice with regard to the future constitution of India. Such an eminent person breathed his last in Bristol and was buried there on the 27th of September, 1833.

Raja Ram Mohan Roy was an outstanding personality of his time. The study of the Vedas and Shastras opened his eyes to the evils which existed in the Hindu religion of his day. He was at once able to perceive its narrowness and limitations. The caste-system was a great obstacle in the way of its progress. This was the

first evil that he wanted to remove. With this point in view he founded a new religion called Biahmoism—the belief in the existence of one God. The main aim of this religion was to do away with the differences of caste and to make people believe in the existence of one God, the divine Biahma

Besides the foundation of Biahmoism, Raja Ram Mohan Roy carried on some further reforms to root out the existing evils of the Hindu society. First of all his attention was directed to the horrible practice of Sati. This was a social evil encouraged by the Biahmins. The widows were burnt alive on the funeral pyre of their husbands. Roy could not tolerate this inhuman custom. To remove this evil he sought the help of William Bentinck, the then Governor-General of India. He raised a violent agitation against this practice and several measures were enforced by which no body could encourage the practice of Sati. He got those people severely punished who violated those measures.

Apart from the abolition of Sati, he also did some useful work for education. He encouraged English education with the help of some eminent Englishmen like Macaulay and Haile. He established for this purpose the Hindu college at Calcutta.

The achievements of Raja Ram Mohan Roy have been remarkable. He succeeded in doing away with the differences of castes. He abolished the evil practice of Sati. In short he rooted out every existing evil which attracted his attention. He was a man of versatile genius. He was an

eminent scholar of different languages and literatures His translations of the works on Vedanta are held in esteem even upto the present day. His Brahmoism is gaining ground day by day. Many of the reformers are carrying on the work of reform on the lines laid down by him

Raja Ram Mohan Roy achieved success in every department Success came to him automatically, because he was a man of strong moral character His life was a life of ceaseless activity. He was always busy with one thing or the other. He had got an excellent intellect and a keen faculty of looking into things He was extremely intelligent and possessed a wonderful memory He was a staunch supporter of his new Brahmoism On account of his admirable reforms he is supposed to be the maker of modern India It was he who freed the Hindus from the various evils which surrounded them. The foundation of the subsequent reforms was laid by him He was a sincere lover of his country and his aim was to see her ranked with the most progressive countries of the world India shall ever remain indebted to Raja Ram Mohan Roy for his manifold services and patriotic fervour.

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## BUDHA

### OUTLINES —

- 1 *Introduction.*
- 2 *Birth and parentage*
3. *Boyhood, education, early life, influence of teachers and elders, events predicting future greatness.*

- 4 *He renounces the world because of human misery, death and disease, sees a dead child with her wailing mother, an old man crying with pain, an invalid—these sights rouse his pity*
- 5 *Period of contemplation, and study, enlightenment*
- 6 *His doctrines —*
  - (a) *Preaches the doctrine of plain living and high thinking*
  - (b) *Ahimsa, non-violence.*
  - (c) *Attainment of Nirvan, eternal peace possible through a truthful and sinless life*
  - (d) *Formal sacrifices to be abolished, purification of the soul necessary*
- 7 *His death, character*
- 8 *Achievements His influence on his contemporaries and successors*

History is nothing but the biography of its greatmen. It is the life-record of great thinkers and leaders who inspire us to do noble actions in the world. Without them models our lives can never be well directed and well trained. Such leaders and thinkers enrich our minds by their precious thoughts and valuable pieces of advice. They place before us their own experiences which serve as standards for the guidance of our actions. The life of Budha is an illustrious example of search after truth. It has produced a profound effect not only on India but also on the inhabitants of foreign lands. The deeds of Budha have immortalised his name.

Such an illustrious person saw the light of the day in 567 B C in his father's capital Kapilvastu, a city at a distance of about a hundred miles to the north east of Benares. Budha's original name was Gautam. He was the son of Suddodhan, king of the Sakya tribe. Gautam was born at a time when his parents were sufficiently old. There is a legend about his birth telling that his birth was divine. From his childhood, he was a person of contemplative temperament.

The king consulted several astrologers at Budha's birth. They, after due thinking, predicted that his son would either be a great king or a great saint. These predictions were unanimous. They created a great anxiety to king, Suddodhan. He provided every ease and comfort to his son. He kept him away from human suffering and misery. He was educated like a prince and every sort of luxury was provided to him. But it had no effect on him. He had an extraordinary bent of mind. Every attempt was made to keep him engaged in worldly pleasures and pursuits. He was married to a princess named Yashodhara at an early age. But he was too much given to thinking and melancholy. He passed much of his time in seclusion.

Budha was ever free from the temptations of worldly life. He was deeply moved by human misery and suffering. He found in this world nothing but death, disease and agony. Once he happened to see a dead child in the arms of her wailing mother. Shortly after, he met an



old man crying with extreme pain. At another place he saw a disabled beggar who was lame and blind. Several times he noticed animals being cruelly treated in the fields. These pathetic sights roused his pity. He could not live in a world full of pain and suffering. Therefore he decided to renounce this world and began to wait for an opportunity.

Gautam was bent upon leaving the world and dedicating his life to the solution of the problem how evil and sin could be rooted out from the world. At the age of thirty, after ten years of his marriage, he begot a son, but even the affection of his son could not prevent him from renouncing the world. One night he secretly took leave of the palace, leaving everything behind him. He cut off every connection with his wife and parents, and left all his riches and wealth, golden throne and luxuries of the court-life behind him. Nothing could prevent him from going away.

Having renounced the world, his next duty was to study religious books and to find out a true path by following which a man might get eternal peace. He tried to find out some solution for the removal of disease, death and misery from the world. He passed much of his time in studying books and pondering over them for seven years, but he could not arrive at a satisfactory solution yet. He moved from one place to another, practised "Yoga" for many days, had religious teachings from many learned saints and scholars, but in vain. When he failed to solve the problem of human suffering, he went to a

place near Gaya and sat there under a tree, absorbed in deep meditation for several years. He led a life of hardships and penance. At last the truth which he had been so long seeking dawned upon him suddenly. He got a sort of inner enlightenment which taught him that the only way to salvation was a pure and pious life. It was at this spot that Gautam came to be known as Budha or the Enlightened.

Budha formulated his doctrines and preached them in the most simple and direct manner. He aimed at attaining "Nirvan" both for himself and his fellow creatures. He taught the principle of Ahimsa or non-violence. He taught his followers to love all living creatures and to treat them kindly. He preached the doctrine of plain living and high thinking. Budha discouraged and condemned all sorts of annual sacrifices and laid emphasis on the purification of the soul. He taught his disciples to lead a truthful, sincere, and sinless life. This sort of life alone could lead one to one's salvation (Moksha). To free people from the bondage of births and rebirths, Budha taught them to return love for hatred, to forgive the wrong doer, to return evil with good and to lead a life of truth and honesty. He removed the differences of caste, colour and creed.

Budha was a staunch religious reformer. His character was lofty, elevated and dignified. He preached what he had himself realised. He was free from the temptations of this world. He sought to weed out evil from this world. To him eternal peace was possible only through a

sinless life His was a grand and magnetic personality Those who came in contact with him, bowed down before him Many kings and statesmen listened to his preachings with reverence His doctrines were indeed appealing and instructive It was his own moral character which helped the spread of Buddhism in India and outside He died at the age of 80 at Kushinagar in 477 B C

His achievements were of far-reaching importance His teachings exercised a great influence on his contemporaries and successors The simplicity, purity and directness of his teachings appealed to all the sects of people Both the Brahmins and the people of lower castes accepted his religious views Thus Buddhism became a universal religion Kings like Ashok and Kanishka patronised it Religious conferences were held at different places Buddhist monks and nuns were sent far and wide The principles of Buddhism were inscribed on rocks and pillars Buddhism became for some time the religion of Indian Kings

It also spread to Burma, Ceylon, Siam, Tibet as well as to the distant foreign countries like Greece, Egypt, China, Syria and Japan As long as the disciples of Buddha remained pious and pure, Buddhism survived in India, but when they became luxurious it began to lose ground At present there is only a limited class of Buddhists in India while in countries like China and Japan Buddhism is still alive

The wide spread of Buddhism was due to the personality of Buddha and his sincere and

truthful teachings He had a divine inspiration in him, which enabled him to make his religion universal

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RABINDRA NATH TAGORE.

OUTLINES —

- 1 *Introduction*
- 2 *Birth and parentage*
- 3 *Boyhood and education*
  - (a) *Primary education, found school routine uncongenial*
  - (b) *Learnt grammar, astronomy and English literature.*
  - (c) *Began to compose poetry at the age of sixteen*
  - (d) *Went to England at the age of seventeen but returned without a degree*
  - (e) *Won the Nobel prize in 1903*
  - (f) *Founded Shanti Niketan and Vishwa Bharati University*
  - (g) *His travels in foreign countries.*
4. *Character*
- 5 *Achievements*
  - (a) *Numerous poems, dramas, novels short stories and articles on social and political matters*
  - (b) *His works translated in most of the languages of the world*
  - (c) *A great patriot and a social reformer*
  - (d) *His interest in painting*
6. *Conclusion —General estimate, influence he exercises on the contemporaries.*

Tagore is the best known and the most admired Indian. He is one of the greatest living poets. His literary achievements and social reforms have received world wide popularity. To study his works and personality is to know all that is best of Indian culture and idealism. He has a great soul and a grand personality. He has devoted his life to poetry and religion. Even great personalities of the world bow down before this accomplished poet.

He was born on May 6, 1861 in the well-known family of Pathureaghat in Calcutta. His father's name was Davendra Nath Tagore who was one of the founders of the Adi Brahma Samaj. Rabindra Nath Tagore's family was the most cultured and gifted family of Bengal. Born with a silver spoon in his mouth, Tagore was provided with every sort of comfort.

He was sent to Calcutta Normal School where he received his primary education. But he found the school routine uncongenial and artificial, because it did not allow students to have a free intercourse with nature. He was coached by several private tutors. He learnt Sanskrit Grammar and astronomy from his elder brother. He also had a taste for studying English literature from his very childhood. He had acquired considerable mastery over the English language which he could read, write and speak well.

The great qualities of his genius began to show themselves even in his boyhood. His great poetic genius began to manifest itself at the early age of sixteen when he could compose

poems, and write essays and thoughtful articles on different subjects. He was sent to England in his seventeenth year, joined the university, but returned without taking any degree.

After his return from England, he was recognised to be one of the greatest poets of Bengal. He continued writing love poems till his thirty fifth year. Soon after, the death of his daughter, wife and youngest son broadened his sympathies and introduced a deeper and more spiritual note in his writings. In the year 1902 he won the Nobel prize for the English translation of his Bengali poem "Gitanjali". On account of his outstanding literary merits, the Calcutta University conferred upon him the degree of Doctor of Letters. He was made a knight in 1915 but he gave up this title in 1919. He made several tours through Europe, America, China and Japan and delivered thought-provoking, impressive and instructive lectures to the inhabitants of these countries. In the year 1901 he opened a school named "Santiniketan" at a small village called Bolpur. This school is run on the lines of ancient educational ideals of the east. It is an Ashrama where students acquire knowledge by free intercourse with nature. The aim of this school is to realise the harmony that exists between God and His creation. Students are free to enjoy the beauties of nature and to realise therein the existence of God. This school aims at a harmonious development of the body, mind and soul together. He has recently started a university named "Vishwa Bharti" which is an international educational centre. Of late Tagore

has been deeply interested in painting His seventieth birth day was celebrated with enthusiasm all over the country in 1931

The literary achievements of Tagore have been very great He has written numerous poems, dramas, novels, short stories, and articles on social and political topics All these writings are characterised by a depth of feeling, mystic idealism, and universal love Those who have read his writings carefully are in a position to assert that Tagore is not only a poet, but a great sage (a "rishī.")

Besides his being a literary man, Tagore is also a great patriot and a social reformer He is conscious of the evils existing in the country and is trying to remedy them His works have been translated into most of the languages of the world He is one of the greatest poets of the modern age and the greatest poet of Bengal. His philosophic and dramatic writings can never fail to interest the readers They are inspired by his own deep reflections and thoughts He takes a keen interest in social and political affairs and is a great lover of his country

## AKBAR THE GREAT

### OUTLINES —

- 1 *Introduction*
- 2 *Birth and parentage*
- 3 *Early years, not properly educated*
- 4 *His government*
  - (a) *Succeeded to the throne after the death of his father*

(b) *Drove his Pathan enemies out of the country*

(c) *Adopted a policy of friendliness towards the Rajputs*

(d) *His conquests*

*His reforms, his greatness.*

*Character and achievements*

*General estimate, conclusion*

Akbar was the greatest and the kindest of the Moghul emperors. His achievements have glorified the pages of history. His valour, coupled with his administrative reforms, enabled him to win the hearts of his subjects. He possessed a keen faculty of understanding situations and brought his schemes in execution after a deep consideration and fore-thought. The result was that he did not commit those blunders and atrocities which had made his predecessors so unpopular. His reign forms some of the most glorious chapters of the Muslim history.

Akbar was born in 1542 in the fort of Amarkot when his father, Humayun was wandering from place to place in search of shelter from the pursuit of Sher Shah. He took refuge in this fort where under extremely adverse circumstances, Akbar was born.

Akbar's early years were passed in adverse circumstances. He got no opportunities for his education. His childhood was beset with dangers and misfortunes. As a boy he had to lead a life of hardship. These early troubles were good in so far as they prepared Akbar to shoulder the responsibility of his vast future empire. It was



this period of misfortune which made him the kindest and the noblest Moghul ruler. He never forgot those troubles. Hence he desisted to rule not entirely by sword, but also by love. His position was not yet secure. His father's enemies were still surrounding him.

Delhi was reconquered by Humayun in 1556, but soon after, he died leaving his son to his own resources. At this time Akbar was only fourteen years of age. The reins of the government were left into the hands of Bairam-Khan during the period of Akbar's minority. It was in his eighteenth year that Akbar took the charge of the government in his hands. He was surprised to find that the generals of his own army were hatching conspiracies to overthrow him. He was in great danger, but he did not lose heart, and faced every situation bravely. His attention was first directed towards his generals who were on the point of breaking into revolt. He gave them a crushing defeat and brought them into submission. Further, he drove the foreign enemies like the Pathans, out of his country.

From the early years of his reign Akbar was impressed by the necessity of unifying his dominions. He was sure that it could be achieved only by establishing goodwill and love between him and his subjects. The Rajputs were then a very powerful race in India. Consequently, he could not conquer them merely by sword. Therefore Akbar followed a policy of toleration and conciliation, and where conciliation failed, he took recourse to hostile measures. In doing so he always kept the good of his subjects at heart.

He appointed the Rajput princes to high posts under his government and thus sought their co-operation. He also intermarried with their princesses. His diplomatic designs succeeded in humbling the pride of the Rajput princes. But the Rana of Mewar never yielded. He went on fighting wars after wars, and did not acknowledge Akbar's supremacy.

Having established friendly relations with the Rajput princes, he turned his attention towards the North and suppressed its turbulent tribes. He also conquered Kabul and Kandhar. In the Deccan he reached as far as Ahmadnagar which formed a province of his vast empire. Thus Akbar unified and consolidated his empire.

After the consolidation of the empire his next thought was to root out the existing evils of his court, and to introduce beneficial reforms. To achieve this aim he adopted a policy of toleration, goodwill and sympathy. It was due to this policy of toleration that his subjects enjoyed perfect peace and prosperity. He was kind and gentle to his Hindu subjects and won their love and affection by abolishing "Jazia," which the Hindus were compelled to pay. He allowed perfect freedom to his subjects in matters of religion. He tried to formulate a common religion, called the Din Ilahi, but he failed in his endeavour. He divided his empire into fifteen provinces to facilitate the work of the government. Efficient officials were appointed in different departments to carry on the work of administration successfully. The provincial administration was entrusted to the most upright governors.

whose duty it was to stamp out corruption and prevent the subjects from oppression. He regulated the administrative laws in a code called the *Ain-i-Akbari*, and thus improved the system of administering justice. He introduced a new and improved revenue system with the help of his finance minister, Todar Mal, and removed many of the hardships under which his subjects hitherto laboured. The army was reorganised. He introduced different grades and sections in the infantry and cavalry and appointed the members of the royal family and the efficient and capable Rajput princes to high posts in the military. These reforms enabled Akbar to enjoy an era of peace and prosperity throughout his long reign.

Akbar was a born soldier. His early difficulties had accustomed him to active habits and exertions. He could undergo great hardships, and was even reckless of dangers. Though uneducated, Akbar was a great scholar of Persian literature. He himself was a poet and held literary conferences to discuss topics of literary interest. Literature received great encouragement from Akbar, and learned men of all kinds received a warm welcome at his court. In his reign schools were established, libraries were founded and many Sanskrit works were translated into Persian. He was a great lover and patron of arts and extended his patronage to Abul Fazal, Fezi, and Tan Sen, the famous musician of his day.

Akbar was gifted by nature with uncommon powers of body and mind. He possessed

undaunted courage and exceptional physical endurance. He possessed extraordinary mental gifts. He was interested in mechanics. His manners were courteous and charming. He was naturally of a forgiving disposition, but he knew how to make him as much feared as he was loved and respected.

Akbar was a great and wise ruler. He was an empire builder. He won the hearts and sympathies of his subjects by abolishing objectionable taxes and allowing freedom of worship in religious matters. He was a great patron of art and literature. He encouraged commerce by allowing the construction of new roads. He made the administration of justice impartial to all. He was a statesman and a politician in the truest sense of the words. It was this statesmanship which enabled him to establish peace and prosperity in his empire. He was also an excellent builder.

Akbar's achievements have deservedly won for him a high place among the greatest monarchs known to history. He was great in war and wise in peace. The secret of his success lay in his breadth of view which made his outlook liberal and statesman-like. His treatment of the Hindus marks a new epoch in the Muslim History.

Among the chief glories of his reign may be mentioned the consolidation and unification of the empire, the revenue settlement, the patronage extended to art and literature and the series of beneficial reforms. All these achievements win him the title of Greatness.

AN INDIAN HERO (*Shivaji*)

## OUTLINES —

- 1 *Introduction*
- 2 *Birth and parentage. The influence of his mother on him*
- 3 *Early training and education.*
- 4 *Career :— Conquests made by him.*
5. *His relations with the King of Bijapur and Aurangzeb*
- 6 *Character and achievements*
- 7 *Administration*
- 7 *Conclusion —general estimate*

Shivaji was one of the greatest heroes of the world. He possessed all the heroic virtues of courage, fearlessness, chivalry, honesty and truthfulness. His golden deeds shall ever glorify the pages of history and his name will be ever remembered by the future generations. Shivaji was a great soul and a magnetic personality. He commanded a great respect among his soldiers and followers.

This famous warrior was born in 1627. His father was an ordinary Jagirdar. It was the remarkable character of his mother, Jijabai, which had a profound effect on him. His mother was a heroic lady. She inspired her son with ideals of moral and physical courage. It was she who taught him to be dutiful to his country and religion. She awakened his religious instincts and moulded his character in such a way that he proved to be the saviour of the Hindu religion and its various institutions.

Shivaji was from his very childhood interested in hunting and shooting. He was not

taught reading or writing. He had a different bent of mind. The brave deeds narrated to him by his mother roused his war-like sentiments. He spent much of his time in riding and hunting. Though Shivaji had no book-learning, yet his teacher taught him all that befitted a successful warrior. All sorts of manly exercises were taught him, for which he himself had a great fondness. At an early age he became an expert horseman and an excellent swordsman. He had acquired perfect mastery over the use of the lance. In short, he acquired all the necessary qualities of a warrior and gave proofs of his valour and courage even at an early age.

Shivaji was a self-made man. He was daring, fearless and adventurous. He began his military career at the early age of sixteen. His spirit of adventure attracted many Mahratta chiefs to his side and they offered their voluntary services to him. Having gathered a band of resolute soldiers, he started for the fulfilment of his ambitions. At the very outset he conquered some hill-forts belonging to the Sultan of Bijapur and defeated him in several battles. Shivaji compelled him to acknowledge his superiority and soldiership. Shivaji's growing power frightened the Moghul King, Aurangzeb. He sent armies to defeat him but all his designs were frustrated by the Mahratta warrior. War went on between the Moghuls and the Mahrattas for many years. Sometimes one party was victorious at other times the other. In the end the Moghul army had to go back disappointed and Aurangzeb

had to acknowledge Shivaji's rule over the places he had conquered. Thus Shivaji's ambition was fulfilled. He had been successful in establishing a Hindu Kingdom and ruling over it like a king.

The Moghul King was astonished at the success of Shivaji. He could not defeat him in the open field. Therefore he took recourse to diplomatic and shrewd designs. But Shivaji was too clever to be caught in his traps. He was always on the alert. Once Shivaji and his party attacked the Moghul general, Shayista-Khan and his army lodged at Poona. All of them were taken by surprise as the attack was made in the disguise of a marriage procession. We still remember how Shivaji with his concealed "Baghnakh" killed Afzal Khan who aimed at his murder. Shivaji's military force was well-versed in the art of fighting on mountains. Consequently, the Moghuls could not conquer him. Even when the diplomacy and treachery of the Moghuls made him fall into their hands, his shrewdness and far-sightedness baffled their schemes. All, interested in history, still remember how he escaped from Moghul captivity in a basket full of sweets.

Shivaji was an excellent fighter and a chivalrous warrior. He was mighty of heart and mighty of limb. He was very brave, courageous and fearless. He had an excellent organising capacity. He never lost heart in times of danger nor his presence of mind ever deserted him. He had a tender affection for his mother and teacher. The aim of his life was to protect the Hindu

religion from the insults done to it. The Moghul King called him a "mountain rat", but he was conscious of his greatness. He was reckless of personal danger. His shrewdness and far-sightedness enabled him to enjoy a peaceful reign. As a warrior he was at times cruel and merciless, but as a man he was kind and generous. He organised his army on systematic lines. He supervised everything personally. He had a great regard for the Brahmins and appointed them to high posts. He was impartial in administering justice. The services of his followers were always rewarded by him. He never failed to win the hearts of his soldiers by his kind and sympathetic treatment towards them.

Shivaji was an excellent administrator. His government was purely Hindu in character. The central government consisted of the King aided by a council of eight ministers. Justice was in the hands of the Panchayat which settled all civil disputes. Criminal cases were decided by the Patel or the village headman. Provinces were also organised on the model of the central government. The revenue was justly assessed, and honestly collected. The chief feature of Shivaji's administration was that he took special care to protect cows and cultivations and respected the honour of women who became his prisoners. Shivaji organised his army on an efficient basis, with a regular gradation of officers. The army included cavalry, infantry and navy. His rule was benevolent autocracy.

History is rich with the glorious deeds of Shivaji. He is not only a great hero, but a kind



and magnanimous soul Even the Moghul emperor had to bow down his head before him and acknowledge his superiority His name will ever be immortal, not only in the history of India, but also in the history of the world

Possessed of a genius of high order, he evolved order and harmony out of chaos and jarring elements He consolidated the scattered fragments of the Marahatta people into a nation in the teeth of most formidable opposition His greatest achievement was to infuse into his people the spirit of nationality, a spirit which lived long after him Moreover, Shivaji was a devout Hindu and was honoured as the champion of Hinduism The glorious achievements of Shivaji will always save him from sinking into oblivion in all ages to come

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## AN IMPORTANT ACCIDENT I HAVE WITNESSED

### OUTLINES —

- 1 *Introduction.—Date and place where the accident occurred*
- 2 *Circumstances preceding it or the causes which resulted in the happening of the accident “Coming events cast their shadows before”*
- 3 *Description of the happening Extraordinary facts and features*
- 4 *Persons connected with it or otherwise interested in it*
- 5 *Immediate effects and future consequences*

### 6. Conclusion.—*My own impressions*

It was the month of August. The sky was cloudy. Occasional showers of rain rendered natural scenery very beautiful. The beauty of the green fields on the bank of the Jamuna was indeed charming. It was at about 4 o'clock in the evening on Thursday, the 7th of August, 1932 that a big mela was going to be held on the banks of the Jamuna. The nature of the fair was very peculiar. It was chiefly a mela of the swimmers. Who were swimming on the water of the river. Their hearts were humming with joy. Several persons were enjoying boating in the sacred river. There were coloured flags visible in different boats. There was a great joy in the hearts of the on-lookers. They were happy, cheerful and gay. Suddenly the scene changed. A boat began to sink into the river. All hope of its safety was lost. Scouts and volunteers plunged headlong into the river to provide relief to the drowning party. The event took place at Agia near the Jamuna Bridge. It changed the sight into a grave and gloomy one. Weak people felt nervous, but the daring ones were ready to sacrifice their lives for the safety of the drowning party.

How this accident took place is very interesting. The boat had on it about twenty college students. It was a small boat and consequently could not bear the weight of so many persons. The river was full-flooded and the boat was sailing against the current. The students were very bold and daring. When the sailor failed to row the boat against the current, they asked

him to leave his place. Two of the students began to row it in the opposite direction. God's ways are wonderful. The wind began to blow hard and the boat began to be tossed on the waves of the river. The helmsman and the oarsman warned them of the forth-coming danger, but this had no effect on the students. Both the oarsman and the helmsman jumped into the water leaving the boat to the mercy of the winds and waves. Now the occupants of the boat got frightened. Then life was at every moment in danger. They looked at the sky but their eager looks and earnest prayers had no effect on the Almighty.

The wind continued blowing furiously, tossing the boat up and down. In the mean time the rain began to fall. The visitors on the banks began to run away. There were flashes of lightning accompanied with thunder. The boat was still moving this way and that way. Two of the students did not lose heart and at once jumped into the river and after a great deal of struggle reached the shore. Without a moment's delay they related to those on the bank the story of their boat which was on the point of sinking.

This heart-rending message caused a great anxiety to the on-lookers. Some of the guardians of those students were also present on the bank. They were at a loss to think what to do. Nearly all the expert swimmers were busy in the swimming competitions. Who could risk his life at such a critical hour? People were gazing fixedly at the drifting boat.

I too was inwardly praying to God to grant them safety but I did not have the heart to plunge into the river and rescue the helpless beings

For a few minutes the boat kept floating on the surface of the water. Misfortunes never come alone. Again there was a terrible storm the force of which the boat could not withstand. For some time the boat, instead of sinking fast, began to drift miraculously this way and that way. But the drifting did not last long. At last the dreaded moment came. To the dismay of all the persons present on the ghat, the boat capsized. Immediately after the tragic happening, the face of nature also changed. The wind fell, the sky became cloudless, the sun's light began to fall on the withered faces on the bank. On the spur of the moment several persons expert in swimming jumped into the river and swam with all their might for the rescue of the drowning party. The distressed students went on crying aloud for help as their boat began to sink. Every sort of help was rendered to save the poor students. Some could be saved alive, others were taken out half-dead, while a few could not be traced out. The whole river up to long distances was searched but it was not possible even to get their dead bodies.

Now the bank presented a different sight. Some students were conscious, while others unconscious and on the verge of death. The dead bodies of some presented a very sad and pathetic sight. Identifications were made. The police were very active in making useless

inquiries Weeping and wailing went on. Scouts rendered every possible help. Several doctors were also present there. The news of this incident had spread like fire and nearly all the respectable persons of the city were present at the spot. Grief was plainly written on people's faces, but nothing could be done. The half-dead patients were at once taken to the hospital and every effort was made to bring them back to consciousness.

Many fell a victim to this unfortunate accident. The boat contained twenty boys, but five of them had not yet been traced. The two students who had broken the news of the sad happening were terror-stricken. They did not have the courage to tell the names of their other companions. The party consisted of the sons of the most prominent and leading persons of the city. Every care was taken to save their lives, but only five survived. The unnatural deaths of these youths caused intense affliction to their families. Preparations for their funeral ceremony were made. The wives of the deceased were left widows. Some of the fathers were deprived of their loving sons. Their mothers' eyes swelled due to constant weeping? The police went on with their inquiries. The helmsman and the oarsman were taken into custody. But all to no purpose. These things could never call the departed souls back to their bodies.

It was an irony of fate that such an accident took place. The events which preceded it, foretold the coming danger, but the students in

their youthful fervour failed to perceive them  
The result was their death It was really  
unfortunate that these blossoming flowers with-  
ered so early Their premature death justifies  
the truth of the statement that those whom gods  
love die young

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## LIFE IN MODERN INDIA AS COMPARED WITH THE LIFE IN THE OLDEN DAYS

### OUTLINES —

- 1 *Introduction :—India's close contact with  
the west and its effects*
- 2 *Political changes*
  - (a) *Absolute and personal government  
has been replaced by a democratic  
and constitutional one.*
  - (b) *Freedom of the individual*
  - (c) *Abolition of the crude laws of  
olden times and the formulation  
of a uniform and well-defined code  
of law*
  - (d) *Influence of western political  
philosophy, and the recognition of  
the rights of citizenship*
  - (e) *The presence of a large number of  
courts responsible for the increas-  
ing litigation*
- 3 *Scientific changes :—*
  - (a) *Wonderful achievements of science  
and their application to industry*
  - (b) *Improved means of communication.*
  - (c) *Other revolutionary changes*
4. *Social changes :—*

- (a) *Abolition of certain social evils like the custom of Sati, infanticide and child-marriages*
- (b) *Status of women raised, demand for female education, their share in the government, rights of voting extended*
- (c) *A close relationship among different communities, inter-caste marriages*
- (d) *Agitation for the removal of untouchability*
- (e) *Abolition of caste, 'Choka' and Pardah systems*
- (f) *Various other social reforms*
- 5 *Economic changes —*
  - (a) *Changes and improvements in the methods of production*
  - (b) *Life growing more expensive and less simple*
  - (c) *Decay of old industries and handicrafts owing to the increased use of machines*
  - (d) *The problem of unemployment*
  - (e) *Economic intercourse with foreign countries due to quick means of transport*
- 6. *Educational changes —*
  - (a) *In olden times the ideal of education was high. Education was given free of charge, but it was the monopoly of upper classes. In a sense it was denied to women and lower classes.*

- (b) *Irregular system of education of the past has been replaced by a systematic primary, secondary and university education*
  - (c) *Lack of technical education, difficulties due to a foreign medium of instruction,*
  - (d) *Lack of religious and moral teaching.*
- 7 *Moral changes .—*
- (a) *The present generation is at a lower level of morality People are materialistic, and care for their own ease and comfort*
  - (b) *Existence of God and soul doubted.*
- 8 *Conclusion —Modern times are a great improvement upon the past, but are people happier than before ?*

India's close contact with the west particularly in the 19th and the 20th centuries has brought about changes of far-reaching importance in every sphere of life Indian life has been profoundly affected by western culture and thought This contact has been both beneficial and harmful to the interests of India The scientific achievements of the west have opened new channels of progress for India The English education has awakened and stimulated our faculties of criticism and research But we have also learnt certain evils of the Westerners

Politically the India of to-day is quite different from the India of a hundred years back. In the past the will of the kings was the law and



people had to groan under the heavy weight of oppression and tyranny, but the present system of government is democratic and constitutional. It allows every chance to the governed to express their grievances and get them redressed. Every individual is free to think in his own way and to express his independent views and ideals publicly. In the past the individual did not enjoy so much freedom. The crude, faulty and vague laws of the past have been abolished and their place has been taken up by a regulated legal system. There is a regular code of law and every one has to abide by it. There might be some defects still prevalent in that system, but the way in which these laws are enforced is remarkable. Justice is administered with absolute impartiality. Though the aim of enforcing public law is the general good, yet these laws are harmful in their own way. They have made law-courts easily accessible, and have increased litigation. The number of suits tried in law-courts is increasing by leaps and bounds. The chief cause of litigation is the lack of moral reform in society. If the people are morally reformed, a time will come when there will be no need of courts at all.

The next factor which has revolutionised the modern Indian life has been contributed by science. It has brought changes of permanent value. Science has supplied new methods of agriculture, quick means of communication, improved methods of trade and commerce. In modern times no one is ignorant of the services rendered by aeroplanes, sub-marines, railways.

steam-ships, telephony, telegraphy, television and Radio. The sciences of chemistry and biology have conferred innumerable benefits on mankind. Science has made man luxurious and ease-loving.

These scientific achievements have altogether changed the outlook of modern society. The man of to-day is wiser than the man of yesterday. Change is the law of life and the old order changes yielding place to new. Many of the social evils like Sati, infanticide, child-marriage, and inhuman sacrifices have been abolished. There are strict laws against them and the offenders are severely punished. Formerly women were regarded to be the slaves of men. Their work consisted in nothing else but a blind obedience to their husbands and in complying with their wishes. No importance was attached to them. They were no better than household captives. But the modern times have been particularly favourable to women. Their social status has been raised. They are provided with every opportunity for education and learning arts and crafts. They have rights of voting and sharing in the local-self-government.

Numerous other reforms are being carried on by the social reformers of to-day. Attempts are being made to establish a close relationship between different communities. The caste, the Pardah and the Choka systems are being abolished. Inter-caste marriages have been introduced. There is a great agitation for the removal of untouchability and people have met success in their endeavours.

Economics, too, does not go unaffected. The new scientific development has introduced remarkable changes in the methods of production. The old methods of farming, agriculture and industries have been replaced by newer ones, and thus the amount of produce in the modern times is greater than what it was in the past. But this has led to the decay of old handicrafts and cottage industries. The economic improvements have added to the physical comfort of mankind, but they have thrown large masses of people out of employment. The economic conditions in the modern times have established a better relationship between India and foreign countries. They have developed trade and commerce, but one will have to acknowledge that they have also made living more expensive and dearer than what it was in the past.

In addition to these economic changes, the modern age has also seen the introduction of various changes in education. In the past, no doubt, the ideal of education was very high. It was given free of charge and in a spirit of sympathy and love. The students used to acquire moral and religious training. But there were no facilities of education for the poor. It was the monopoly of the upper classes and females and lower classes were denied the right of studying. These drawbacks and restrictions are no more to be found in the present system of education. Females and lower classes have as much right to study as other classes. Concessions are granted to the students of lower classes and special facilities are provided for female

education. In the past there was no regular system of education, but in the modern times education has been made systematic. There are regular primary and secondary institutions. The modern times have also seen the encouragement given to university education—a thing which was lacking in the past. Undoubtedly, the present system of education is not an ideal one. It is defective in several ways. The medium of instruction being English, one is unable to grasp it quickly. Moreover, the system does not encourage research work but stuffs our minds with useless facts and figures. The present education is too much theoretical. It may give us diplomas, but it does not give us practical knowledge for making our way in the world. The modern system of education makes no provision for technical, industrial and moral training. In this respect the education of the past was superior to our own.

Lastly, we stand on a lower level of morality than our forefathers. We might be more civilized and more polished, but we are weak in morals. We are too much engrossed in worldly pleasures and pursuits and are constantly trying to satisfy our own interests at the cost of others. We lead a life of ease and comfort. We are out of tune with things which really count in life. We have no love and respect for the beauties of nature. We have begun to doubt the existence of God and Soul. The theory of Evolution teaches us that we are the descendants of apes and it makes us disbelieve our Creator. Our forefathers, though not entirely free from

these doubts and suspicions, were yet men of better morality, greater strength of character and of more self-sacrificing nature than the people of the present era

The present times are a marked improvement upon the past. They have added to human comforts and luxuries. They have made men cultured and fashionable. But notwithstanding the present scientific achievements, the political, social, economic and educational changes and the material prosperity, the general tone of our age is discontent and uncertainty

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## MISCELLANEOUS ESSAYS

### "UTILITY (USEFULNESS) OF SCIENCE IN MODERN LIFE

#### OUTLINES —

- 1 *Introduction*
- 2 *Science has decreased distance by the invention of railways, steam-ships, aeroplanes, motor cars and many other quick vehicles*
- 3 *Science has saved man time and energy —machinery*
- 4 *Science has relieved human pain, supplied natural physical deficiencies, lengthened man's life, anaesthetics, medical relief, surgery*
5. *It has saved men from dangers to life—Light-house, Davy's safety lamp, fire-engines, life-belts*
- 6 *It has added to the physical comfort of men, electric fans, other wonders of*

*electricity, heaters, coolers water-works etc*

7. *It has contributed to man's delight and wonder Printing presses (books), telescopes (stars), gramophones photography, Radio.*

8 *Conclusion*

"Blessings on Science" says a poet because it was science which discovered that the world was young and was full of wonderful mysteries Science has brought about innumerable changes in the world In every department of life science has worked wonders It has revolutionised the present age It has tended to increase the comfort and happiness of man Things which were regarded to be impossible in the past, are now actually happening Time and distance have been shortened Numberless inventions and discoveries have been made Things that were beyond the imagination of our ancestors, have been actually accomplished If our forefathers were to rise from their graves, they would consider all these scientific achievements as the work of either devils or gods

The greatest benefit that science has conferred on mankind is that of shortening distance Railways have got the better of ancient modes of travelling In the olden times people used to travel in bullock-carts Travelling was not safe People were at every moment in danger of being attacked by organised gangs of robbers Many had to lose their lives on pilgrimages But these difficulties have been overcome by railways Motor cars are useful for distances

where railways cannot reach. But the glories of railways and motor-cars have been eclipsed by some of the recent inventions. The aeroplane is the greatest triumph won by science in the sphere of travelling. In them people can fly like birds in the sky.

They have made communication easy, comfortable and quick. They carry letters to distant foreign lands. The aeroplanes render invaluable services during the war. Their work is both constructive and destructive. If at one time they destroy the enemy by throwing bombs on them, at other time they provide medical relief to the wounded and provisions to the hungry on the field of battle. They have reduced time and distance to an unconceivable extent. At present flying in aeroplanes is expensive, but a time is soon coming when even men of average means will be able to enjoy aerial flights.

Travelling by seas in the ancient days was very dangerous. There were no good ships. Boats were sometimes used for this purpose. People had to depend on the mercy of waves and winds. But the steam-ships of these days have done away with all those risks and difficulties. The submarines are even more wonderful than steam-ships. The former have an advantage over the latter in so far as they can travel under water.

Another blessing of science to mankind is that it saves energy and time. Different kinds of machines have been invented. The things which used to be done by hand, are now done

by machines. Different kinds of mills and factories have been established, which provide us with their manufactured articles. Several kinds of machines have been constructed for agricultural purposes, as cutting machines, watering-machines etc. These machines have added to the ease and comfort of mankind. Similarly, there is no lack of weaving and spinning machines. They have saved man's time and energy. Things formerly done in months are now done within hours with the help of machines. Manual labour has been replaced by machines. What slaves could not do, machines can do. They can shave us, dress us, cook food for us, sell tickets and do every thing we want them to do. They have added to human comfort.

The greatest benefit which science has conferred upon mankind is the relief of human beings from physical pains. There is hardly a disease for which effective medicines have not been found. Natural physical deficiencies are now supplied with artificial instruments. Entire organs of the body can now be replaced by artificial structures. Science has given eyes to the blind and ear to the deaf. Anaesthetics and surgery have worked wonders in putting an end to human suffering. Electric shocks and X-ray have completely annihilated disease. Now no disease is past cure.

Besides this, science has saved men from various dangers to life. The invention of steamships had by all means made travelling by sea easy and comfortable, but sometimes the ship struck against rocks and many a life was lost.



These dangers have now been averted by the construction of Light Houses. Working in the mines was a terrible job in the past. People were in danger of losing their lives at any moment. But Davy's safety lamps have removed these dangers. Whenever fire breaks out in cities fire-brigades are at once taken help of in extinguishing fire. Many similar methods of safety have been introduced by science.

Moreover science has added to the physical comfort of men. In his sphere electricity has played a very important part. With the help of electric lamps people can work easily in the night time. Electric fans provide people with cool breezes during the summer season. Heaters, and water-works are other things which have increased human comfort and happiness.

Science has contributed to man's delight and wonder. Printing presses owe their existence to science. The invention of the telescope has resulted in the discovery of new planets. Gramophones, photography and Radio provide means for recreation. Telegraphy and telephony are things which have given many conveniences to mankind. Radio is still more marvellous. By means of it we can enjoy in our own homes the songs sung and speeches delivered in distant foreign lands. Radio not only gives us entertainment, but it is the quickest means of communication. Things happening in London can at the same time be known of in India. manifold are the advantages of Radio.

The glories of science are very many. Yet there are some prejudiced minds which regard

science to be something dull and dry, but in reality, it is not so. The science of biology is itself interesting as it deals with the origin and development of species. Zoology, Botany, Chemistry and Physics are all interesting in their own way. Science, has no doubt, given rise to scepticism (unbelief in God) but the fault lies with us and not with science. Science is easy, interesting and useful. It has minimised danger, controlled madness and trampled on disease. She has given eyes to the blind and ears to the deaf.

## THE KEEPING OF PETS

### OUTLINES —

- 1 *Introduction—The meaning of pets  
They are a source of pleasure, and need proper care and attention*
- 2 *Two kinds of pets — Domestic animals and birds*
- 3 *How should the choice be made ? It is good to keep domestic animals as pets  
To keep birds as pets is undesirable  
To keep wild animals as pets is dangerous and risky*
4. *Usefulness of pets (The dog, the cat, and other pets)*
- 5 *Comparison of Indian pets with European ones*
- 6 *Our behaviour towards them*
- 7 *Conclusion—The keeping of pets is a matter of personal taste*

The expression "keeping of pets" is a very familiar phrase. It is generally used for those

domestic animals and birds which are tamed either because they are useful or because they are amusing. They give us pleasure and in return deserve care and attention at our hands. They serve as sources of pleasure, amusement and recreation to their owners.

Pets are generally divided into two classes domestic animals and birds. Cows, horses, dogs, bullocks, camels etc. are kept because of their usefulness. Cows give milk and supply us with calves. Horses are kept for riding and driving carriages. Dogs are kept as good companions. They drive the thieves away. Camels and bullocks are used as beasts of burden. Bullocks are made use of in ploughing the fields, drawing the carts and drawing water from the wells. All these domestic pets are kept and tamed for their usefulness.

There is another class of people who keep birds in cages. They do so either to get eggs from them or to derive pleasure from their graceful form and sweet melodious songs. The kinds of birds generally tamed are parrots, pigeons, ducks, fowls, canaries, squirrels etc. No doubt, the keeping of birds gives us recreation, but it is very undesirable to cage freely moving creatures. Howsoever well we may tend and feed them, yet we cannot provide them with the comforts they can have in nature.

It is acknowledged on all hands that the keeping of pets is good, but how the choice of pets should be made. It is by all means good to keep domestic animals, because they are useful. We should not do them any harm, but rather

maintain them with care and attention. But it is undesirable to keep birds as pets. It is cruel and unkind to cage them. What right have we to deprive them of their freedom? They yearn more for their freedom than caring for the regular and artificial food supplied to them. To catch innocent birds from the forest is immoral. There are species like pigeons, hens and ducks which may be kept at home, without doing any harm to them. But in reality there is no excuse for keeping birds domestic pets as in captivity.

In addition to this, there are some people whose hobby it is to tame wild animals like tigers and bears. This is dangerous and risky. Such animals howsoever tame they might be, are never to be trusted and relied upon. If sometime their ferocious nature is excited they will not spare the lives even of their own masters. Hence our choice should not be to tame wild and ferocious animals. We all know the story how a tiger, licking his master's fingers, got the relish of blood, and would have killed him, had he not shot him dead with his gun at once.

The keeping of pets is by all means useful. The services of domestic animals are indispensable. The beasts of burden such as asses, camels and mules are used both for carrying burden and for riding. Horses are kept to drive carriages and to take part in horse-races. Cows supply milk and other articles of use. Bullocks are used in ploughing and for drawing carts. Birds are kept as pets because of their sweet songs and their power of imitation. Ducks and hens are kept

because they give eggs. Some birds are famed only for show

Out of all the domestic pets dogs and cats are the most popular. Dogs are found to be the most faithful companions. They never desert their masters. They drive the thieves away from their masters' houses, and keep watch over them throughout the night. The dogs are perhaps the most sagacious of all the animals. They have got a marvellous power of scenting and understanding their master's habits. They can know their masters' joys and sorrows and can even share in them. Many instances can be cited of the saving of human lives by dogs. They save their masters from dangers and always keep company with them. It is on account of these services that dogs are the most favourite creatures both in the East and the West.

Cats are second in importance. The cat is a general favourite like the dog. As a kitten its playful ways are an unfailing source of amusement. When it grows up, it becomes much attached to its master. Though allowed to roam freely, it rarely fails to return home. Cats are useful in so far as they prevent the rats from multiplying. They are pretty little creatures which love their masters tenderly. There are some stories relating how the lives of their masters were saved by cats.

The keeping of pets is a world-wide recreation. But in European countries pets are better treated than in India. They are kept very neat and clean and are driven in cars. They are

given every sort of facility. Indians tend them well, yet they fail to attain the standard of the Europeans. Our mode of keeping pets is not so decent as that of the Europeans. In the east dogs and cats are looked upon with indifference, but in Europe they are treated with great consideration. They are dressed up in fine clothes and are given the best food.

The domestic pets are indeed very useful and as such deserve a kind and sympathetic treatment from us. They should be treated gently and hospitably. We should not only make them serve our own selfish ends but should also feed them properly. Their health should properly be taken care of. If they suffer from a disease, we should get them cured. They should be neatly washed and dressed, particularly in the winter season. We should train them to be civil and manneily. Our dogs should not be rude and rough so as to bark at every guest or visitor. If they are trained and treated in a proper manner, they will certainly prove to be very useful.

There are many species of domestic pets, particularly of dogs and cats. I am personally very fond of keeping dogs of English species. They are very good-looking and sensible creatures. They require, no doubt, greater attention and care, but it is a nice thing to keep them. As all pets are, like our own selves, creatures of God, so we must be kind and sympathetic to them.

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## MY VISIT TO THE JASWANT PICTURE PALACE, AGRA

or

THE CINEMA FILM THAT I HAVE MOST ENJOYED

### OUTLINES —

- 1 *Introduction —Occasion, joy felt at the idea of going to the cinema and the preparations made*
- 2 *The huge gathering at the picture palace, The film to be displayed*
- 3 *Things that kept me interested before the actual commencement of the play*
- 4 *My expectations as the show began*
- 5 *A brief summary of the plot*
- 6 *Important characters*
- 7 *Important scenes displayed*
- 8 *My reasons for enjoying this film more than I did others*
- 9, *Interruptions*
- 10 *Conclusion . —Remarks in general*

It was in March 1937 that Agra had the honour of witnessing the film "Mahatma". We were busy with our preparations for the annual examination. One day, during the course of our evening walk one of our friends proposed that we should pay a visit to the Jaswant picture Palace. To see the cinema during the examination days was a thing which I greatly disliked. But the persistent requests of my play-mates and the praise of the picture shook me off my firm determination. Consequently the proposal was passed and the next evening was reserved for seeing the cinema.

We came back home as usual. I tried my utmost to concentrate upon my studies, but all to no purpose. I was under the influence of the cinema and forgot my examination. My guardians were averse to the cinema. How to get their permission was a great problem. But could I not take their permission under false pretences ? I could not have sound sleep that night. The day dawned and I wished evening could fast approach. I passed the whole of the day in making preparations for my visit to the cinema. After all the evening came and I called at my friends' houses. It was at six in the evening when we proceeded towards the Jaswant Picture Palace and a distance which was likely to take an hour, was covered in a couple of minutes.

We breathed a sigh of relief when we reached the 'palace' and came to know that the play had not yet begun. The tickets being purchased, we began to enjoy the scenes and sights which were presented to our eyes. There was a huge gathering at the gate. The crowd consisted of people of all shades and colours. The presence of students in their smart up-to-date dresses, of rich merchants in their silken shirts and coats, of ladies in their decent "Saris", of clerks and 'munshis' in their shabby trousers, of pick-pockets and thieves in their assumed disguises, attracted our notice for the time being.

The other interesting things which captivated our attention before the commencement of the play were the advertising band, the strings of coloured light, the beauty and grandeur



of the hall, the seating arrangement, the white curtain and the noisy set of students. At last the third bell rang and the scenes began to be displayed.

The film displayed was 'Mahatma'. Its plot is simple and has a historical back-ground. The Mahatma, Eknath is a true sage. The narrow ideas of untouchability have not been able to poison his heart. He has a great affection for a sweeper girl Champa—a thing which is highly objectionable to his wife and son. The Mahatma is a true devotee to God and sings songs in praise of Him. He is a true 'Sadhu' in the oriental sense. On the other hand, there is another sage who is showy, and hypocritical. He is recognisable by his utterance "Sachidananda". He is a wolf in a sheep's garb. He brings about enmity between Eknath and his wife and son. But in the long run the intrigues of the false Mahatma fail. In the end Hari, the son of Eknath realises his mistakes and apologises for them. Thus the end of the play is comic.

The chief feature of the play is characterisation. Eknath is the hero of the play and possesses all the heroic virtues. His calmness and patience in the midst of violent opposition are highly praiseworthy. His character presents a lofty model to the sages of the world. It teaches that purity of heart lies in thought, not in outward and showy ceremonies. His wife too is a faithful and devoted wife. His son Hari, though a scholar of Sanskrit literature, has narrow ideas. Unlike his father he is an enemy

of untouchability. The character of Champa, the sweeper girl is angelic. Her loving innocence, winning manners, child-like affection and lovable personality are still fresh in our memory

Besides good characterisation, some of the scenes also produced a deep impression on my mind. The scene containing the trial of the Mahatma by the Pandits of Kashi is most touching. Equally impressive is the scene of joy felt by the little girl at the acceptance of her invitation by the Mahatma and her dancing march through the market.

I enjoyed this film more than others. The film is entirely free from vice and corruption. It has a propaganda behind it and aims at the removal of untouchability. After the play was over, even the most orthodox people began to say that untouchability is a curse to society and a disobedience to the laws of God. Besides this, the acting, dancing, music and photography of the film were also appreciable.

With the exception of a few interruptions the play came to a successful close. Once in the middle the machinery failed and the cinema hall was the scene of great confusion and disorder. But soon after the machine was set right. The noisy set of students of whom I was also a member, tried to spoil the beauty of the play by crying aloud. The weeping of children also created occasional disturbances. But the four anna class was more than once a scene of action, and it was with great difficulty that the policemen had been able to restore order.

Notwithstanding these disturbances, the play on the whole was a grand success. The incidents of this film are still fresh in my mind. May the film industries produce such moral and inspiring films

## — — TRAVELLING.

### OUTLINES —

1. *Introduction*
2. *Necessity of travelling Without it a man's outlook becomes narrow "Home-keeping youths have homely wits"*
3. *Various modes of travelling.*
  - (a) *On foot*
  - (b) *By steam ships.*
  - (c) *By railways*
  - (d) *By motor cars*
  - (e) *By aeroplanes*
4. *Advantages of travelling—*
  - 1 *Travelling enables man to enjoy various scenes and sights of extreme beauty and grandeur*
  - 2 *It enables us to get first hand knowledge of the people and brings us into contact with different types of character*
  - 3 *It gives recreation by introducing variety in food, company and environments*
  - 4 *Its commercial benefits :—the economic wants , new processes of manufacture , natural and industrial products.*

5. *It prepares one to face hardships and difficulties and develops a sense of self-help and independence*
5. *Disadvantages of travelling*
  - (a) *Separation from family members and friends*
  - (b) *Hardships and difficulties that one has to face At times travelling is dangerous*
  - (c) *At times one feels gloomy and dejected*
6. *Conclusion The advantages far outweigh the disadvantages The modern age has made travelling cheap, speedy and comfortable*

To travel means to leave one's native home and visit the neighbouring or distant places. It is a very wide term and includes all sorts of tours, excursions, pleasure-trips and journeys whether on land, or on seas. Some people have got a hobby for travelling, while others travel merely for the sake of a change. Whatever be the aim of travelling, it forms part of our education. The knowledge which we get through books is best supplemented by travelling. Suppose we have read about the Taj Mahal and the Agra Fort. We have all the information about them that the books can give, but our knowledge of them would surely be greater and more accurate if we actually visit those places. The dry facts of the descriptive sketches will be made clearer to us by visiting those places. The information we receive at schools and colleges is incomplete without its being supplemented by our own

experience The study of History or geography is of no practical value unless it is illustrated by visits to places of such importance. We might read the description of a battle-field in a history book, but the knowledge thus obtained is second hand What we have learnt about the battle-field is nothing but the writer's own impression about that place Our actual visit to that place may enable us to form quite a different impression about it. In this sense travelling forms part of our education

Travelling is a necessity for all human beings, as it supplements their education It provides us with first hand information about many things Without it a man remains ignorant and narrow-minded The proverb "Home keeping youths have homely wits" is quite true. Those who are confined within the four walls of their houses do not know what is happening in the world outside Travelling adds to our knowledge, and as such must be encouraged

At present one has no difficulty in travelling. The railways are the easiest, best and cheapest means of travelling To travel on foot has its own advantages, but it is tedious in cases of long journeys Steam-ships, motor cars and aeroplanes have facilitated travelling to a great extent. But these means of travelling are rather costly, and a man of average means is not in a position to spend money on them Whatever be the mode of travelling, we should always observe things with our eyes wide open It has been truly said that a fool wanders and a wise man travels. Travelling consists in the

observation and enjoyment of scenes and sights that one comes across. Therefore a traveller must be a keen observer and a sympathetic judge of what he sees around him.

Travelling confers upon us manifold benefits. It presents to our view scenes and sights of nature. Change is the law of life and everybody wishes to have a change to avoid the dull monotony of life. A citizen can never fail to enjoy and appreciate the charms of country life. A villager, who happens to pay a visit to the city, is likely to feel wonder-struck at its grand and massive buildings, and its outward pomp and show. He cannot but admire the culture and decency of the citizens. Let a man go to a hill. Can he ever fail to appreciate the majestic beauty of the mountains? The person standing on the bank of a river can never fail to enjoy its beauty. The perception of such scenes and sights always enriches our knowledge.

Travelling enables us to get first hand information about people and things and brings us in contact with different types of characters. During our excursions we come across people of different castes, colours and creeds. They talk in their own vernaculars. At first one feels a great difficulty in adapting oneself to the new environments, but in course of time a sort of harmony is established between him and his surroundings. Thus a man acquires the habit of adaptability by travelling. By travelling one gets opportunities for exchanging one's views with the people of other countries and for studying their habits and character. Travellers have studied the arts

and architectures of different foreign countries and introduced them in their own lands. When rapid means of communication were unknown, the importance of travellers was very great. The sciences of astronomy, astrology, geometry and medicine were brought to Europe from the East by foreign travellers. Similarly, things like the potato and tobacco, which were unknown to India, were introduced here by the travellers.

In addition to this, travelling gives us delight and recreation. It makes us familiar with peculiar kinds of food, company and environments. One is glad to relish the local products of a town or city. The strange manners and language of one's new companions are very amusing.

Travelling also confers upon us many commercial benefits. By visiting distant and foreign countries we can study the wants of those places and by supplying them we can make large profits. Travelling is also a good means of advertising and popularising goods. It enables us to learn new processes of manufacture. The exchange of natural and industrial products may also lead to commercial development.

Lastly, travelling prepares us to face hardships and difficulties to a great extent. It develops in us a sense of self-help and independence. During the course of travelling one has to face many inconveniences and discomforts. At places one cannot get proper food. He has to deal with strange types of men and women. He has to pass several nights, even without sleep.

These difficulties make the travellers self-reliant, fearless and courageous. They face every difficulty boldly.

To these difficulties may be added the homesickness one suffers from while travelling in foreign lands. The pangs of separation from one's family are bitter. The travellers are always conscious of the absence of their friends, relatives and kinsmen. The lack of proper company, at times, gives rise to feelings of gloom, dejection, and loneliness. Very often, travelling is dangerous and risky, and one has to face a great many difficulties in travelling.

There is no rose without a thorn, nor gains without pains, so we have to make allowance for these inconveniences. The advantages far outweigh the disadvantages. The modern means of transport and communication have made travelling cheap, quick and comfortable. Those who travel with eyes open, get sufficient intellectual food. Travelling broadens our outlook and increases our knowledge.

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## NEWSPAPERS.

### OUTLINES —

1. *Introduction. What is a newspaper? Its importance. Originally it gave news, now it also gives views, comments and criticisms.*
2. *Their origin, growth and development.*
3. *Benefits:—*
  - (a) *They give us all kinds of news both local and foreign.*



- (b) *They are the means of interchange of thought between the government and the governed. They voice popular grievances, advocate popular rights and serve as a check on misgovernment.*
  - (c) *They help in the building and growth of nations*
  - (d) *They serve to educate people, and spread knowledge among them.*
  - (e) *They increase international sympathy*
  - (f) *They develop trade and commerce.*
- Advertisements*
4. *Evils of newspapers*
- 1 *They create misunderstanding in communities, nations, sovereigns and the public. At times they stir up class hatred*
  - 2 *At times they indulge in personal attacks.*
  - 3 *By publishing indecent advertisements they corrupt and demoralise the public taste*
  - 4 *At times they spread false and alarming news*
- 5 *Conclusion :—Suggestions for their improvement*

The invention of printing has brought about the multiplication of presses. It is through the press that all knowledge is spread. Had there been no presses, knowledge would have remained narrow in scope. Newspapers are very important vehicles of spreading education. They furnish

us with news of all kinds both local and foreign. They are a sort of contemporary history telling us what is happening in our own lands and those of the foreigners. They are the means of bringing individuals into contact with the world outside. The importance of newspapers in modern life is very great. They give us up-to-date information about important events of the world. They enrich our minds by throwing light on current topics.

Originally, a newspaper gave news only, but now it also gives comments and criticisms. At present it is an organ of public opinion on local, provincial, foreign and national matters. It gives news, appreciates or deprecates conduct, suggests reforms, and criticises the administrative measures of the government.

The services rendered by newspapers will be made clearer if we pursue the history of their origin, growth and development. The newspaper was first started in Venice, a state in Italy. Germany followed suit. Many other states followed the precedence of Venice and started their newspapers. This was done in the latter half of the fifteenth century and the earlier part of the sixteenth century. The first regular paper, started from Venice, was a monthly (written) government paper. In November 1641, Lord Balleign, the first prime minister of queen Elizabeth issued the first newspaper called the "Diurnal Occurrences" containing the reports of the proceedings of the Parliament. But the form of this paper was crude. The first regular newspaper worth the name was the "Public Intell-

gencer" published in England in the year 1633. There were no newspapers in India before the arrival of the English people. The "India Gazette" was the first newspaper published in India. A little later some Christian missionaries started a vernacular newspaper, the "Samachar Darpan" in 1815. Following it came respectively the papers "Kaumudi" and "Pravakar" of Raja Ram Mohan Rai, and Pandit Ishwar Chandra Vidyasagar. But a real stimulus to Indian newspapers was given in the year 1835 when complete liberty to the press was granted by Lord Auckland. A little later the Vernacular Press Act passed during the viceroyalty of Lord Lytton, placed some restrictions upon vernacular papers, but they were repealed during the reign of Lord Ripon. Since then, the newspapers have been enjoying perfect liberty.

Newspapers confer upon us innumerable benefits. They are a sort of contemporary history and supply us with all sorts of news, local or foreign. Through the medium of newspapers we get information of what is going on in our own country as well as in other parts of the world. They furnish our minds with knowledge of current topics. Without newspapers we remain in total ignorance of the affairs of the world. As a matter of fact it is through newspapers alone that we can keep ourselves in touch with the important and interesting events of the world.

Newspapers also serve as means of communication between the government and the governed. The rulers and the ruled publish their view-points in papers and aim at mutual understanding.

Newspapers are the fittest organs for the ventilation of public grievances. The government may also publish their views on public affairs in papers. Newspapers voice popular grievances, advocate popular rights, suggest measures of reform and serve as a check on misgovernment. The government, after all, are bound to take notice of public difficulties and to introduce measures of relief. In the same way the government on their part can clearly lay down their policy before the public and win their goodwill, sympathy and support. It is only in times of political disturbances that the tension between the rulers and the ruled becomes acute.

Another important service rendered by newspapers is the growth and building up of nations. Newspapers inspire people with national ideas of freedom and patriotism, and spread among the masses the ideas of independence. Through newspapers the outlook of the masses is broadened. They become more cultured and are able to understand their rights and their duties towards their country. The awakening of such ideas in them is largely responsible for the building up of a nation. The greatest achievement of newspapers is that they foster feelings of patriotism and nationalism.

In addition to this, newspapers spread knowledge among the masses. They serve to educate people in their own way. There are people who have no leisure nor opportunities for higher education. To them education would have been a sealed book, had they not been provided with information in newspapers. They keep them in

touch with current politics and social customs and keep them informed of new discoveries in the domain of science. Newspapers tell us of all the progress that is going on in the field of literature and art. They also place before us the reports of law-cases, the movements of the foreign nations, the speeches of great orators and the views of great thinkers. They tell of the discoveries and inventions that are being made in the world. They make our outlook wide and stimulate our thoughts. They infuse in us a spirit of research, criticism and independent thinking. In this way they contribute to the growth and development of our knowledge.

It is through the medium of newspapers that nations are made to sympathise with one another. If a particular nation is being tyrannised by its ruler, other nations try then level best to bring about a satisfactory compromise between the ruler and the ruled. Newspapers also throw light on topics of international interest.

Besides this, newspapers help the development of trade and commerce. They are the best media of advertisements. If a trader wants to increase his business, he must advertise his goods in the best possible papers. He can never flourish in his business if he solely depends for the sale of his articles on local customers and does not take help of the columns of advertisement in newspapers. In times of keen competition newspapers are the most effective means of advertisement.

Notwithstanding these advantages, newspapers have got their own drawbacks. Sometimes they create misunderstanding between communities and nations, sovereigns and subjects, by publishing false reports. At other times they stir up class hatred. They infect the public mind with the poison of communalism. At times they create dissatisfaction and disharmony between the ruler and the ruled. They often spread ill-feelings among their readers. There are some papers which defame respectable persons for the sake of some private end. Their attitude towards them is unreasonable and objectionable. Sometimes newspapers corrupt and demoralise public taste, by giving indecent advertisements and obscene pictures. Very often they spread false and alarming news which result in disquieting the public mind.

Having considered both the advantages and the disadvantages of newspapers we are now in a position to declare that the former far outweigh the latter. Newspapers are really useful to mankind. Hence they should be allowed freedom of expression. All foul restrictions on the press should be removed and laws should be formulated to check the publication of indecent and immoral articles.

## MY VISIT TO A MUSEUM

### OUTLINES —

1. *Introduction :—what is a museum ?  
The name of the museum visited ;  
date, time and the occasion*

2. *A brief description of its building.*
3. *How managed*
4. *Its characteristic features.*
  - (a) *Arts and crafts*
  - (b) *Variety of persons and their peculiar dresses*
  - (c) *Weapons of antiquity, modern weapons both native and foreign*
  - (d) *The Zoological section.*
  - (e) *The Botanical section*
5. *Miscellaneous things of note.*
6. *Conclusion — The value of the museum*

A museum is a store house of objects illustrating antiquities, natural history and arts and crafts. Its chief aim is to bring before the public eye the new things discovered and new researches made. It is a centre where wit and learning, art and craft, industries and manufactures of all places are exhibited. A museum is different from a Zoo in the sense that the latter is a public park or garden containing species of living animals and birds for exhibition. No fee is charged in a museum.

The museum I happened to pay a visit to is named the Lucknow museum. It is one of the most important museums in India. My curiosity to visit it was awakened by a friend of mine who happens to be the Superintendent, Archaeological Survey, Northern Circle, Agra. He gave me a letter of introduction for the curator of the Lucknow museum last winter.

It was on Saturday that I reached the museum. The day was somewhat cloudy, but a very pleasant breeze was blowing. The

outward appearance of the building presented a grand and magnificent sight. The building was lofty and massive and betrayed signs of skilful art and architecture. The surrounding parks and gardens also presented a glorious spectacle. The gate-man saluted me many times, gave me a brass token, took charge of my umbrella and let me in. The inside of the building was still more attractive. I handed over the note of introduction to the curator who accorded me a hearty welcome and took me round the museum.

I had for my guide the curator of the museum. He explained to me that the museum was the Government property affiliated to the Archaeological Survey of India. The management of that museum was entirely in the hands of the curator who was drawing a handsome salary of five hundred rupees a month. He explained to me the beauties and significance of all the exhibits.

The museum presented a variety of scenes and sights. It was rich in materials of all kinds. What attracted me most was the exhibition of the works of art. There were paintings, sculpture, pottery, embroidery and drawings. In short, the museum contained representative models of all ages and all places. I was lost in wonder and admiration at the beauty of the different schools of painting and sculpture. All these things pointed to the glorious summits art had attained in the past. They were the living monuments of Indian artistic skill.

Allied to these, were arranged, specimens of metalware, lacquer works, carpets, needlework,



engineering appliances, photographs, statues and various other articles of manufacture. All these things represented the industrial efficiency of all places and times. Different kinds of agricultural implements and different varieties of grain were also arranged under glass covers.

What impressed me next was the variety of people and their dresses in miniature. There were models of inhabitants of all ages and of all times.

The ugly and disgusting appearance of the primitive inhabitant was as interesting as the clean-shaved face of the fashionable gentleman of to-day. All these models produced different kinds of impressions on my mind. The nakedness of primitive inhabitants with long hair growing on their bodies, their dark colour, the war-like attitudes of the Rajputs with their turbans and thick moustache, the Muslims with their long beards and turkish caps, and the English with their hats and ties, presented sights of variety and contrast.

Interesting in an equal degree was the presence of female portraits. There were women of all shades and colours. Their characteristic national dresses varying from the roughest clothes to the costliest and most gorgeous dresses, were highly interesting.

Another important feature of the museum was the display of arms and weapons both ancient and modern. There were types of bows, shields, armours, spears, clubs, lances, helmets, swords, guns, cannons, revolvers, pistols, and what not. All sorts of offensive and defensive weapons were arranged in their proper places.

There was also a Zoological section containing a collection of stuffed mammals, birds, reptiles, fishes, lions, tigers, leopards, deer etc. Though they were lifeless and incapable of doing any injury, yet their looks presented a ghastly appearance. Among the species of birds may be mentioned the parrots, pigeons, hens, ducks, sparrows, swallows, nightingales and their different varieties.

There was also a Botanical section which contained a series of specimens illustrating the characteristics of the vegetable kingdom. Artificial plants and flowers arranged under glass covers in different rows appeared to be real and life-like. They bore strange names which I can hardly recollect now. Their artistic beauty captivated my imagination.

There can be no end to enumerating the characteristic features of the museum. There were many miscellaneous things of note which my guide, Mr. curator explained to me. By that time I had an excellent hunger. After expressing my gratitude, I took leave of him. I returned the brass token to the gate-man and took possession of my umbrella. I gladly gave a few annas to the gate-man as a reward.

Such was the pleasant visit I paid to the Lucknow museum. It was really an inspiring visit. The museum contained much matter both of instruction and interest. I learned a good deal from the inspection of its treasures and derived much amusement from the curiosities stored therein.

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## MISCELLANEOUS ESSAYS IN OUTLINES.

### ADVERTISEMENT

#### OUTLINES .—

- 1 Introduction —Meaning of the word —  
The word 'advertise' comes from the Latin 'adverte' meaning notice So to 'advertise' means to notify, to bring some thing to the public notice
2. Though most ancient in origin, it has reached its highest point in the present age.
- 3 Advertisement is an art It requires the combination of skill, tact, directness, force, subtlety and brevity
4. The object of advertisement —To praise one's goods and articles and to impress upon public their superiority over others.
- 5 Channels of advertisement
  - (a) Newspapers and magazines
  - (b) Sign-boards
  - (c) Posters.
  - (d) Films
  - (e) Loud speakers
  - (f) Aeroplanes
- 6 Methods of advertisement
  - (a) Immediateness of appeal
  - (b) Novelty of approach
  - (c) Force and directness
7. Its uses —
  - (a) Advertisement accounts for popularity of things and persons
  - (b) People say that good quality and honest workmanship are the best

advertisement but there is not much truth in the saying Advertisement is necessary for making known the existence of even first class goods.

- (c) The person who shouts the loudest attracts the most attention Most forcible advertisements attract public eyes and help the advertisers to make great profits thereby
- (d) Advertising is most essential to international trade and commerce
- (e) The existence of newspapers and journals is made possible only by advertisement without which most of them would fail.
- (f) Advertisements help consumers to purchase the best and the cheapest goods provided they have got the faculty of observing things correctly

#### 8 Abuses of advertisement —

- (a) At present advertisement has degenerated into cheating. Many advertisements are meant to deceive the public by an exaggerated praise of worthless goods and articles
- (b) Sometimes they take recourse to abusive personal attacks.
- (c) It is not possible for the newspapers to justify the truth of all the statements that appear in them from time to time.
- (d) Advertising sign boards and posters make the city walls and streets look untidy

9. Conclusion —The true advertiser is an expert psychologist. If all the advertisements appearing daily were to be true, the human race would be far happier than it is to-day

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## EXAMINATIONS.

### OUTLINES —

1. Introduction —What is an Examination?  
It is nothing but a test of a student's knowledge about a particular subject
2. Methods of conducting an Examination—
  - (a) Oral or "viva voce" Examinations.
  - (b) Written Examinations.
  - (c) Practical Examinations particularly in science subjects
3. Uses of Examinations —
  - (a) Test of efficiency
  - (b) Stimulus to work. Sincere and hard-working students apart, all average students work for fear of Examinations
  - (c) Examinations supply students with certificates which enable them to get good jobs at times
4. Abuses —
  - (a) Not a true test of a student's knowledge
  - (b) Encourage unintelligent cramming
  - (c) Cause anxiety and consequently, result in the break down of students' health
  - (d) Examinations more a matter of chance. Real merit not judged.

Different examiners have different tastes and temperaments and consequently different standards of marking. Practical examinations purely a matter of chance and luck.

- (e) No tests of physical, moral and spiritual efficiency
5. Conclusion -Improvements to be suggested with regard to the system of examinations.
- 

### THE BEST WAY OF SPENDING A LEGACY OF 10,00,000 RUPEES.

#### ·OUTLINES —

1. Introduction —It is an ideal dream, yet I must be ambitious
- 2 I would encourage education by founding colleges, schools and other educational institutions
3. Benefits to the poor The opening of orphanages, houses for the disabled, 'ashrams' for widows, work houses for hale and hearty beggars
4. Would try to uplift the untouchables by providing them good houses, neat and clean clothes, good education, and decent work
5. Would put a full stop to the evil practices of smoking, drinking, gambling and would preach the principle of plain living and high thinking
6. Would found free libraries and reading-rooms and would open free hospitals for the poor.

7. Means of recreation for the poor
  - 8 Provisions for religious and moral teaching. The founding of temples and Dharamshalas , construction of new wells, and the planting of trees on either side of the road in my neighbourhood
  - 9 Would encourage handicraft and industries
  - 10 Would improve the lot of agriculturists
  - 11 Conclusion —Money has power to do all things As it is earned from society, so it should be spent on social welfare.
- 

### IF I WERE THE HEAD OF MY INSTITUTION.

#### OUTLINES —

1. Introduction —The responsibilities which the head of an institution has to shoulder are innumerable On being given a chance I will realise them and will discharge my duties with all my enthusiasm.
- 2 Maintenance of discipline by making rounds in the institution and punishing those who break it.
3. Would make games compulsory for all boys. Medical examinations to be held. Proper management of game materials for all boys. Encouragement to sports and physical training Prizes to the best players and sportsmen
- 4 A well-managed and first-rate library containing the most upto-date books on all subjects

- 5 Provisions for moral and religious teaching Music classes, swimming association etc
6. Development of the social life of the institution through different societies and associations organised by the students
- 7 Would make the students acquire habits of culture and citizenship
- 8 Abolition of co-education
9. Would discourage extravagance by teaching the principle of plain living and high thinking, the fixing of a cheap uniform for the whole institution
- 10 Would encourage industrial and technical education
- 11 Conclusion — Would manage the institution by love, sympathy and affection and not by authority and rule

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## THE CINEMA

### OUTLINES —

- 1 Introduction — The meaning of cinematograph It is an improvement upon the magic lantern which shows stationary pictures on the screen, while the cinema gives the effect of moving pictures
2. Distinction between silent motion pictures and the Talkie The Talkie is the latest improvement. It is more costly than silent pictures
3. Film-producing industries both in India and foreign countries. Themes borrowed



from real life as well as from scenes of novels, dramas and short stories

4 Its value —

- (a) Most widely prevalent form of amusement and entertainment
- (b) It is an aid to teaching history, geography, and science
- (c) Films with good plots and good morals are instructive and elevating
- (d) Serves as a social critic and aims at certain reforms to be introduced in society
- (e) Knowledge of foreign countries made possible to the masses. Its cultural value
- (f) Means of advertisement and propaganda—social, political, moral. A great means to bring about moral uplift.
- (g) Preserves many interesting and memorable scenes for us
- (h) It is cheaper than the theatre
- (i) Health propaganda carried on by the cinema and the contrast it brings between healthy and unhealthy situations.
- (j) It presents a new world of mystery and wonder (Miracles of nature, beauty of distant lands life in the wilds, mines and mountains).
- (k) The film clarifies difficulties. It makes abstract concrete
- (l) The cinema facilitates the task of education. It magnifies the small and minimises the great.

- (m) The cinema promotes art
5. *Abuses* :—
- (a) Excess of cinema-going very injurious to eye-sight
  - (b) Sensational films of crime and vice corrupt the public mind Hence the necessity of a Board of Film Censors.
  - (c) Visits to the cinema shows should not be made a hobby Excess of it means waste of time, energy and money
  - (d) Howsoever developed the art may be, yet the sound produced in the Talkie is not perfectly natural
6. Conclusion —Its future seems to be very bright This art is still in its infancy in India, but its advanced form will work wonders Need for the preparation of good educational films

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### AERIAL TRANSPORT.

1. Introduction —wonderful progress made by aviation People's dreams of flying in the air have been realised and the conquest of air has been made by enthusiastic scientists
2. Travelling by air the latest achievement of science Balloons, air-ships, and aeroplanes
3. Aeroplanes are used for carrying mails and passengers from one place to another.
4. Aerial transport still imperfect, risky and costly.

5. Aerial service when used by commerce will revolutionise the trade and commerce of the world
  6. Its benefits —
    - (a) Quick means of communication.
    - (b) Services done during the war
    - (c) It is pleasant to fly in the air
    - (d) Inaccessible places made accessible.
  7. Disadvantages —
    - (a) It is very costly to have a flight in the air
    - (b) Being imperfect, it is risky and accidents are bound to occur.
    - (c) Disasters caused during the war.
  8. Conclusion —Its future seems to be bright. Air-service is getting cheaper and cheaper every day.
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### GAMES —THEIR USES AND ABUSES.

1. Introduction —Different kinds of games. Their aim. Games prove the truth of the statement that a "strong mind in a strong body" makes a perfect man
2. Their uses —
  - (a) They improve health and physical strength, harden the muscles and expand the lungs
  - (b) They give pluck and courage. hence good for naturally timid boys.
  - (c) They teach self-control. To be a good sportsman, one has got to control one's appetites and regulate

one's diets. He must lead a life of celibacy.

- (d) They teach discipline Every athlete has to obey certain game-laws and has to abide by the judgment of referees and umpires
  - (e) Enable students to lead a corporate life They create a feeling of fellowship and harmony.
  - (f) Games develop players' capacity of organisation Bonds of union among different players are tightened
  - (g) They teach self-control
3. Abuses — (a) Carried to excess, they weaken the heart and so shorten one's life.
- (b) English games always risky and dangerous Loss of limbs or bones quite probable They are very expensive
  - (c) English games require a great deal of nourishment Indians being poor, cannot afford proper nourishment Consequently, their health is broken down, and the blessings of games turn out to be curses
  - (d) Games are given exclusive attention by some people and too much time and attention are devoted to them, which otherwise should have been given to studies
4. Distinction between Indian and English games
5. Conclusion — Hence games should not be pursued at the cost of studies They

should be attended to as means of recreation —

## NOVEL READING

1. Introduction — Definition , novels are prose narratives, depicting life in an artistic form
2. Kinds of novels —
  - (a) Historical novels — keeping the facts of history in the background In such novels there is also a touch of improbability
  - (b) Novels of domestic and social life, dealing with the ways and practices of society
  - (c) Problem-novels wherein some questions are raised and solved or reforms aimed at
  - (d) Romantic novels dealing with improbable and imaginary happenings.
  - (e) Miscellaneous novels dealing with a variety of subjects
3. How should novels be read ?
4. Advantages
  - (a) A form of recreation after serious work
  - (b) Broadens our sympathies, stimulates our taste for literature and excites our imaginative faculty
  - (c) Good novels give instructions and teach morals of love, devotion, self-sacrifice, courage, friendship, duty etc
  - (d) Novels give us knowledge of places, things, men and times, both present

and past. They teach us the customs and manners of different nations and communities

(e) Novel-reading enables us to improve our expression and style

(f) It makes us familiar with the complexities of the world.

5 Disadvantages —

(a) Youths cannot make a careful selection of novels. They read them merely for the sake of interest and recreation and not for instruction

(b) Novel-reading makes people idle. It becomes a hobby with them. They are unmindful of the goodness and badness of a novel

(c) When excessively indulged in, novel-reading is a waste of time and energy

(d) Flashy, silly and immoral novels corrupt the minds of our youngmen.

5 Conclusion — Well guided and well directed novel-reading is not bad. Novels are becoming a serious part of literature. Due time should be given to their study.

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## MY FAVOURITE BOOK

### OUTLINES —

1. Introduction — Every body has got some favourite books
2. Name of the book, author, and the subject-matter.

3. Contents of the book —Outline of the story if it is a novel or a drama , life of the man if it is a biography, and description of scenes and sights if it is a book of travel , some selected pieces to be quoted if it is a book of poetry
- 4 Impressions about style and language.
5. Morals that the book teaches.
- 6 Reasons for liking it most -
7. Any special features of characterisation, accuracy of description and humour and pathos.
8. Comparison with another book of a similar type
- 9 Conclusion :—Estimate of the book as a whole.

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### A FLIGHT IN THE AIR.

#### OUTLINES —

- 1 Introduction.—Aim and object of the flight Date, time and place where the flight was taken
2. Preparations , and the company of friends , if any.
3. A brief description of the aerodrome and the aeroplanes present there
- 4 The plane wherein one took one's seat. A brief description of its internal and external structure
5. How the aeroplane began to rise up.
- 6 One's feelings at the time when the plane began to ascend higher and higher
7. A brief description of the scenes and sights seen from above.

- (a) Scenes and sights observed from the sky.
  - (b) Scenes and sights presented by the earth—description of buildings, roads, rivers etc
  - (c) Winds and their effects.
  - (d) Any event of note Whether one took photographs of any beautiful scene.
- 8 The way in which the ship came down on the earth.
  - 9 One's feelings after one got out of it.
  - 10 Any advantages that one derived from this flight.
  - 11. Conclusion —General impressions

## THE POSITION OF WOMEN IN MODERN SOCIETY IN INDIA.

### OUTLINES.—

- 1. Introduction —The comparison between their past and present status
- 2. At present females are treated as slaves. They are puppets in the hands of their husbands who neglect their duties towards them They have no right to assert their individuality.
- 3. Early marriage and evils arising from it. Young girls married to elderly people and the following consequences
- 4. Status of widows. Their condition is pitiable They have no facilities in our household, and are treated no better than servants Their presence is regar-



ded to be inauspicious at the occasion of ceremonies. They are not allowed to re-marry and are looked down upon by the society. They have no means for the maintenance of their children

5. Harm done to our females by the Pardah system
  - (a) It retards the progress of female education.
  - (b) Makes women coward
  - (c) Tells upon the health of ladies
  - (d) Deprives them of the experience of the outer world
  - (e) Prevents them from helping their husbands in outdoor duties
6. Prevailing illiteracy among the Indian females. Their confinement within the four walls of the house makes them narrow in outlook.
7. Fondness of women for ornaments and their evil results
8. The women have no right to select their husbands. This fact results in the disharmony between the husband and the wife.
9. On the other hand, the highly educated ladies are too fashionable and are averse to household work
10. Suggestions for their improvement.
  - (a) Widow-marriage to be encouraged.
  - (b) Domestic education to be imparted to them
  - (c) Their status should be raised
  - (d) Right of voting should be extended to them

## MY IDEAL OF A STUDENT.

### OUTLINES —

1. Introduction —Ideals may differ in the case of different students. An ideal student must be a follower of good models and standards of conduct and himself should set examples for others.
2. He should be physically quite fit, and should possess a cheerful appearance.
3. His sportsmen-like spirit, lover of games.
4. His decent manners, he should not be a simpleton His culture and citizenship.
5. He should be truthful, sincere, hard-working, obedient, self-sacrificing and sympathetic.
6. He should be a follower of the principle 'plain living and high thinking' He should not aim at show and artificiality in dress and habits He should not be hypocritical.
7. He should be a lover of arts and literatures, should be a debater, a writer, a musician—a man of varied activities and accomplishments
- 8 Conclusion —If he possesses the above mentioned qualities, his actions will be followed by others.

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## THE EDUCATED WIFE OF TO-DAY.

1. Introduction —By education, here, we mean English education

- 2 Her dress and appearance—most fashionable, hair well combed and well pinned, lip sticks and powders well applied; dressed in decent and costly “saris”.
3. Merits
  - (a) She is a successful manager of the household.
  - (b) She can best serve her husband if she likes.
  - (c) She knows various arts and crafts.
  - (d) She can train her children well.
  - (e) She can help her husband in out-door duties.
4. Demerits
  - (a) She is a money-spending machine. Her extravagant marketing puts the poor husband to a great difficulty.
  - (b) She is often disobedient and surly to her husband. She is not very affectionate to him, never fails to attend her clubs and parties, does not care to take the permission of her husband. Let the husband be ill, but she must have her tennis.
  - (c) Her irritable temperament. She is unsympathetic to her servants. She is too proud both inside the house and outside. She is very fond of moving in the company of her female and male friends.
  - (d) She is often irreligious, discards old customs and traditions.
  - (e) She exercises her superiority over her husband in every matter, and the

husband being a puppet in her hands,  
cannot dare to raise a finger

(f) She is more cultured than illiterate  
wives.

(g) Can share in the task of Government.

(h) She lacks in motherly affection,  
leaves her children to the care of  
nurses and servants.

(i) She discards the Pardah system

(j) Her views come in conflict with those  
of the conservative members of the  
family

5 Conclusion — There are exceptions to it.  
Some educated wives may be ideal ones,  
while certain uneducated ones may be  
good for nothing

## BROADCASTING

### OUTLINES —

- 1 *Introduction — What is broadcasting ?*
2. *Origin and development*
3. *Advantages.*
- 4 *Conclusion.*

In its literal sense broadcasting means to  
send out news to all people everywhere. But  
at present the term is confined to the sending  
out of informations by wireless to owners of  
receiving-sets. This was achieved for the first  
time in 1921 in Great Britain where the British  
broadcasting Company was formed. Since then  
various companies have been started in different  
countries The B. B. C. has advanced to the extent  
of including the broadcasting of pictures in its

programme Broadcasting is a newly born twentieth century child brought up by the B B C, but whose achievements, even of infancy, are known to the world. It is left to the future generations to reap the fruits of its mature state and to wonder at its marvellous accomplishments

For the science of broadcasting the world is greatly indebted to Hertz, Marconi and Fleming, the pioneers of wireless telephony. In the latter years of the 19th century, Hertz working on the suggestion of Maxwell, discovered electrical waves which could travel with the speed of light, that is, 1,86,000 miles per second. In fact, his discovery marks the beginning of broadcasting. But Hertz could only feel the existence of the babe. A practical shape was given to it by Marconi. It was in the year 1901 that he succeeded in transmitting and receiving signals between Newfoundland and Cornwall. This was a scientific curiosity till the invention of Valves by Fleming. He invented a valve which could transmit, and receive, all in one, the electrical waves. With these valves Marconi harnessed the electrical waves. At this stage the babe was taken up by the B B C. under its care. By and by every country followed the example of great Britain, and now-a-days every country possesses a Broadcasting company of its own for the transmission of news and entertainments for the benefit of us all.

The babe is growing up with marvellous speed so much so that every big city in the world has a Broadcasting station which consists

essentially of a Wireless transmitter, and a studio and orchestra. The management of the studio, etc. is in the hands of experts who are responsible for the art of Broadcasting. The songs and news are broadcasted from the studio, while speeches and talks of the town are relayed to the Studio for transmission. Now-a-days the B. B. C. owns travelling cameras which can send pictures of matches, processions etc; first to the studio and thence to the world at large. Its later advanced form, the television is still in its infancy and is not common to the world. But it is expected that in the very near future every Broadcasting station will be equipped with a televising apparatus.

Broadcasting has manifold advantages and is a boon to humanity. The rapid, or almost simultaneous transmission of news to the remotest corners of the world has made the world most up to date. The topics of international interest can be exchanged between two different countries without delay. Such a free exchange of views has made the world a single democratic family.

Broadcasting, in addition, has always been used in and is most suitable to national, social, political and educational propaganda. It fosters internationalism by removing the narrow ideas of caste, colour and creed.

In entertainments the world is all the more richer. At present even the poor and the solitary can enjoy the songs, dances and artistic demonstrations held at concerts of notable artists. Hence have a Radio set and all the best

musicians of the world will be at your back and call Hear Naraian Rao or Miss Apte or Saigal or K. C. Day.

All the Broadcasting companies have been well organised and their future seems to be very bright. They yet need international co-operation and support which is partly provided by the International Board at Geneva. The burning problem before all the Broadcasting companies to-day is to commercialise television, and the solution does not seem to be impossible. Moreover, it is expected, that in the near future every house will be equipped with a receiving set

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## REFLECTIVE ESSAYS.

### THE CHOICE OF A PROFESSION.

#### OUTLINES —

1. *Introduction.*
2. *In ancient times a man's profession was determined by the caste in which he was born.*
3. *The necessity of choosing a profession due to the growing competition in life*
4. *The choice should not be made by accident. It should be made both by the parents and their sons.*
5. *How the choice should be made*
  - (a) *Attention to be paid to physical capacity.*
  - (b) *Special talents and training.*
  - (c) *Natural tastes,*
  - (d) *Influence of friends and relatives.*

(e) *Absence of competition or otherwise*

6. *Why one profession should be preferred to another.*
- 7 *The profession I like to follow. Reasons.*
- 8 *Conclusion :—Having once made one's choice one should not think of entering another profession. "A rolling stone gathers no moss"*

The problem of choosing a profession is of utmost importance. It is upon this choice that our future happiness or misery depends. After our school or college career, the problem before us is what we are going to do. It has been generally seen that people with definite aims have always been successful in their callings. On the other hand, those who do not start their work with fixed aims in view have to lead a drifting life. They have to depend for their actions on the immediate chances and circumstances. The results in such cases are hopeless. So it is very necessary for our youngmen to decide beforehand what they are going to do.

The necessity of choosing a profession is all the more pressing in modern times. There is a spirit of competition growing in every walk of life. People are trying to get supremacy over others. One set of people try to get the better of the other. There are some who are trying to improve their professions without having any regard to other men's callings. During such times a good choice of profession is extremely necessary for the man who is settling in life.



Having come to know about the necessity of a choice, we have to see how this choice is to be made. There is a number of professions before us. Which one of them are we going to follow? Are we to make our choice by accident or with a determined will? A boy after his matriculation examination cannot decide rightly what would be best for him to do. His faculties of judgment are not much developed. Or is the choice to be left entirely to the parents? Parents do not know the natural tastes, likes and dislikes of their sons. So the best choice can be made both by the parents and their sons together.

Now the next question arises how should this choice be made? In choosing one's profession one has got to look to several things. In the first instance he should see what things he is best fitted for. He should try to do only those things for which he is physically quite fit. If a blind man takes to drawing, the results will be hopeless. The most important point to be borne in mind is the question of natural tastes. A man should only take up that profession for which he has a natural liking. If a man is inclined towards teaching, he should spare no pains to become a successful teacher. If the taste is there, it can be stimulated and developed. In choosing a profession we must also see what help our friends and relatives can give us. If we have an inclination to law we must see whether our friends and relatives are in a position to procure us a sufficient number of clients. Some allowance is also to be made for one's special talents

and training. A man having a poetic instinct in him should try his level best to become a poet. Lastly, one has to see which profession is free from competition. There are certain professions, namely, law, teaching and medicine which are overcrowded. There is a keen competition in them. Therefore one should follow that line in which one may earn one's bread honestly and creditably. Such a choice will be a boon to the chooser. He will be able to make real progress in that line if his choice has been made with the consideration of all the above mentioned facts.

The next point of moment is why one profession should be preferred to another. There are some who totally dislike the routine of a clerk. There are others who dislike government service because it creates a slavish spirit and mentality in them. Another class of men faint at the sight of a surgical operation. In such a variety of tastes one has got to see what one is best fitted for. In preferring one profession to another one must see whether there is scope for one in that profession or not. The choosing of a profession is a matter of personal likes and dislikes, and it is the taste that makes a man choose one profession and discard another.

The profession I like best is teaching. To my mind it is the most honourable and honest profession. Other professions are either not meant for me or I am not meant for them. Careers are of two types—the secure and the insecure. The secure careers are those in which a man starts with a fixed salary, progresses with

regular increments and ends up with a pension or provident fund, while in the insecure careers one has to lead a life of adventure. The class of secure careers includes the Indian Civil Service, Banking, Insurance and Teaching, while that of insecure careers includes law, medicine, business, handicraft, industry etc. Law I hate from the bottom of my heart, because it is the most dishonest profession. It is based on injustice, falsehood and deception. I am averse to medicine on similar grounds. I am averse to journalism because I am afraid of the comments of editors. Moreover, journalism is always risky. I have a disinclination to government service because it retards one's progress in other ways. I like teaching alone and I have my special reasons for liking it. Teaching is the best service that one can do to one's country. Though teaching is not a bed of roses, yet it is full of delight. It is a pleasure to read and teach. Teaching is absolutely free from the vices of other professions. It is neither dishonest nor unjust. It is the most respectable and honourable profession.

Hence it is evident that the choice of a profession is a necessity in life. But having once made one's choice, one should not think of entering any other profession because it seems to be more paying or attractive. This will lead to disastrous results both financially and mentally. He should stick to his choice and leave no stones unturned to acquire efficiency in it. His frequent change of professions will earn a bad name for him. He will be looked down upon by the

public. By not sticking to one profession, he himself will not be able to make any progress, as the proverb goes "a rolling stone gathers no moss" Therefore one should stick to one's choice whole-heartedly, without bothering about the circumstances, because genius will chalk out a career for itself and force its way to the occupation that suits it best

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## THE MERITS AND DEMERITS OF THE PRESENT SYSTEM OF EDUCATION.

### OUTLINES —

1. *Introduction:—True education aims at a harmonious development of the body, mind and soul together.*
2. *Merits —*
  - (a) *Brings about intellectual development.*
  - (b) *Makes people cultured, refined and upto-date*
  - (c) *Encourages habits of co-operation and brotherhood The part played by different societies and associations*
  - (d) *Furnishes students with diplomas and degrees which sometimes get them good jobs*
  - (e) *It is responsible for national awakening*
3. *Demerits .—*
  - (a) *The modern education does not aim at a harmonious development of the body, mind and soul. It*

*errs by neglecting the physical side.*

- (b) *Lack of provision for spiritual and moral teaching.*
- (c) *The presence of a foreign medium of instruction.*
- (d) *It is too expensive*
- (e) *Compulsion for reading too many subjects*
- (f) *Defective system of examinations*
- (g) *Lack of technical and industrial training*
- (h) *Business-like relationship between the teachers and the taught.*
- (i) *Students' lack of present day topics. The modern education encourages cramming and produces mere book worms*

*Conclusion.—Need for reform It needs complete overhauling*

In the words of Tagore true education aims at a harmonious development of the body, mind and soul together. All real education brings about a complete development of all the faculties of man. Judged in this light, the modern education is far from being satisfactory. But it is not altogether useless and valueless.

All those who find fault with the present system of education are agreed on this point that it, at least, helps the development of our mind. It stuffs our mind with knowledge of various topics. It excites our faculties of research and criticism. It expands our minds and opens our hearts. It enlarges our outlook by giving

us general as well as special training in different subjects

In addition to intellectual development, the present system of education makes people cultured and refined. It teaches the learners rules of decency and politeness. Educated persons are found to be more well-behaved and cultured than those who are illiterate. No doubt, modern education makes the students formal, yet it makes them familiar with the requisites of etiquette. The outward pomp and show which it aims at goes a long way to make people refined and polished.

It further encourages habits of co-operation among the students. The various societies and associations run by our modern educational institutions serve a distinct purpose. They aim at teaching lessons of harmony and corporate life. They rouse our feelings of friendliness and brotherhood.

Moreover, the modern education furnishes students with diplomas and degrees which enable them to get good posts. Notwithstanding the problem of unemployment, it provides for many a young man.

Lastly, the modern education is responsible for national awakening in India. The patriotic fervor contained in the English books has roused us from our lethargy. It is the writings of European countries and their aspirations for independence that have stimulated our national and patriotic sentiments. The overwhelming victory of the congress in the last elections is a clear indication of India's national awakening.

It is the modern education which has enabled India to enjoy its present rights and privileges

But the present system of education does more harm than good. It is incomplete in so far as it does not aim at a harmonious development of the body, mind and soul. It facilitates the development of the intellect without caring for one's physical and moral sides. It errs by neglecting the physical side altogether. Only the first eleven of every team are well pampered and no facilities are provided to the common students. The result is that many people lose in health, and the constitutions of some are totally broken down. If the truth must be told the present system of education makes the student incapable of doing any physical labour.

Another defect of present day education is that it does not make provision for moral or spiritual training. The students' minds may be crammed with books, but morally they are at a very lower level. Some of the students become irreligious and make fun of their scriptures. The study of scientific advancement and the theory of Evolution makes them shake their belief in the existence of God. It is a pity that in our educational institutions no religious, moral and spiritual training is given.

Equally harmful is the presence of a foreign medium of instruction. The students have to spend too much time and energy on the understanding of the language. It makes us forget our ancient culture and civilizations. We fall a victim to western modes of life and begin to imitate their dress and manners. The foreign

medium further retards the development of native vernaculars

This makes our present system of education too expensive. The students reading in schools and colleges become too fashionable. Some of them visit the picture palaces daily. Their expenses on suits, ties, hats, cycles, the cinema, books and papers, heavily tell on the pockets of poor parents. It is generally seen that hostels spend money like water without taking into consideration the difficulties of their guardians.

Besides this, the present system of education compels the pupils to study according to a fixed syllabus. They have to study even those subjects for which they have no inclination. It results in the waste of time, energy and money. The chief cause of failures in the examinations is students' disinterestedness in particular subjects. A uniformity in studies could be permissible only when human brains were manufactured in a laboratory.

Still more defective is the present system of examinations. They do not permit of a liberal study. They are not the true test of a student's efficiency and knowledge. They cause anxiety and worry and encourage unintelligent cramming. Even the method of marking depends upon the whim and mood of the examiners. Hence examinations are a great handicap to real knowledge.

The most glaring defect of modern education is that it does not make provision for vocational and industrial training. The present unemploy-



ment is chiefly due to this negligence. The education imparted to our youngmen is entirely theoretical. It does not enable them to earn their bread, but rather makes them ease-loving service seekers. It is narrow and short-sighted and looks to the present only without having any regard for future.

The next annoying thing in the present system of education is that there exists only a business-like relationship between the teachers and the taught. In the past students used to go to the forest 'ashramas' to receive instructions from sages. The teachers loved their pupils as their own sons and the pupils were quite obedient and respectful to them. Now the tables are turned. In majority of cases there is no real love and sympathy between the students and the teachers. The ancient ideal of teachership has been forgotten. Matters have come so far that some of the students do not even salute their teachers when they happen to meet them.

Lastly, the modern education produces mere book worms. They have no knowledge of the practical affairs of life. They are more or less ignorant of what is happening in the world at large.

These glaring defects demand a complete overhauling of the system of education. Reforms should be introduced in the primary, the secondary and the university education. It should attach importance to the physical development of students. Provisions should also be made for moral instructions. The foreign medium

should be totally abolished and the students should be taught the principle of plain living and high thinking. Students should be allowed to read only those subjects for which they are best fitted and in which they have genuine taste. The system of examinations should be abolished and the teachers should have a right to give promotions to the students. The introduction of industrial and technical training is absolutely necessary. There should exist real love and sympathy between the teachers and the taught. If these reforms are not introduced, our troubles would go on multiplying.

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## MY IDEA OF A HAPPY LIFE.

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### OUTLINES —

- 1 *Introduction — All wish to be happy and make efforts for it*
- 2 *Happiness and pleasure*
- 3 *Do riches bring about happiness or misery ?*
4. *How can happiness be attained ?*
  - (a) *Peace and contentment      Freedom from cares and anxieties*
  - (b) *Preservation of health.*
  - (c) *Social service and doing one's duty*
  - (d) *Simplification of wants*
  - (e) *Leading of a religious life*
  - (f) *Truth and good will*
5. *Conclusion*

In this world there is going on a struggle for existence. Every body is trying to serve his

own selfish ends and to defeat the aims and objects of his neighbours. The idea behind this struggle is the attainment of happiness. Now the question arises whether people are happy in spite of all their efforts. Experience gives the negative answer. A limited number of people might be leading a life of ease and comfort, but they cannot be called happy. They might be luxurious, but they are never free from cares and anxieties. No doubt, the attainment of happiness is the greatest aim of human life, but how an ideal happiness can be attained, is a great problem.

There are some people who make no distinction between pleasure and happiness. They mistake pleasure for happiness and by so doing commit a great blunder. As a matter of fact, pleasure is momentary, while happiness is lasting. We go to see a cinema show. We may get pleasure from it but not happiness. Pleasure is a matter of the senses while happiness is of the soul. Pleasure is derived from external things, while happiness from within the soul.

Pleasure is a petty thing and leads to ignorance and fickleness. Those who seek pleasure spend much time and energy on gossip, in-door games, bridge, novel-reading, the cinema and sex-stimulation. They are disinclined to exert themselves in any hard task which may give them happiness. Happiness is far superior to pleasure. In this sense what people are trying to aim at is pleasure and not true happiness.

Having understood these terms we have to see whether the rich are happy or the poor.

We may get different answers from different people. Happiness does not consist in riches. They make men selfish, greedy and proud. Moreover, the rich are never free from cares and anxieties and their energies are always directed to the amassing of wealth. They have their own fears and apprehensions about the loss of their wealth. The poor people have got their own difficulties but they are happier than the rich in every respect. They lead a life of peace and contentment.

With these introductory remarks we have to see how happiness can be attained or who is the happiest person in this world. Here again different people might give different answer according to their intelligence and understanding. But we have not to worry about their judgments. The first essential factor of happiness is sound health. Somebody has said "when wealth is lost nothing is lost, when health is lost, something is lost". So loss of health leads to misery. How can a man discharge his duties well without being physically fit for them? Men with broken constitutions will always find themselves in financial difficulties. Their inability to do hard work will compel them to lead a miserable life. Hence the preservation of health is of first and foremost importance, and the happiest man is he who is gifted with a good health.

The next factor which contributes to the happiness of a man is to lead a life of peace and contentment. A man must be satisfied with what little he has at his disposal. He should

not grudge the wealth and fortunes of other people. His freedom from worries and anxieties will lead to peace and contentment, and ultimately to happiness. Why should a man have cares and anxieties? Can a man with his cares and anxieties succeed in achieving his desired goals? Hence in order to be happy a man should go on doing his duty cheerfully leaving the results to the Almighty. 'Do thy action reward is not thy concern' says Lord Krishna.

Besides this social service forms another important factor which leads to human happiness. All men in order to be happy must have a spirit of social service in them. They must be self-sacrificing, sympathetic and friendly to their fellow-beings. They must entertain habits of co-operation and brotherhood and aim at the greatest good of the greatest number. The rich should gladly offer their help to the needy and the poor, the strong should help the weak and so on. Social service, if done enthusiastically will certainly promote happiness not only of the individual but also of the society.

But apart from this the simplification of wants is the secret of happy life. A man in order to lead a happy life, must reduce and control his wants and satisfy himself with as little as he gets. The more the wants, the greater the trouble is universally true. The reduction of wants again will make a man self-supporting and contented and ultimately happy.

As happiness is a matter of the heart and not of the senses, so men must lead a religious and pious life. They must have faith in the existence

of God and pray to Him for the welfare of mankind. A happy man is he who leads an optimistic life, surrenders himself to God, and discharges his duties enthusiastically and well. After all, religion is morality, and how can a man of weak morality attain happiness. In order to be religious, a man should always be truthful and sincere. Kant has said that there is nothing good except the goodwill. Hence people should always have the good of other people at heart. They should act in such a way that their conduct may be followed by others as a model.

Hence true happiness lies in the cultivation of the virtues of self-sacrifice, truth, courage, benevolence, and prudence. Simplification of wants, preservation of health, and the leading of a religious life will also contribute to human happiness. Happiness again can be felt, felt from within, and not derived from external sources.

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## MY IDEAL TEACHER

### OUTLINES.—

1. *Introduction—Ideals of teachership differ according to the likes and dislikes of the students*
2. *The name of my ideal teacher*
3. *His habits and character, his simplicity.*
  - (a) *His discipline*
  - (b) *Sincere and hard-working*
  - (c) *Literary accomplishments.*
  - (d) *His sympathy*

(e) *His sense of humour and proportion*

(f) *His athletic attainments*

(g) *Moral attainments*

(h) *Artistic excellence*

4. *The influence he exercises over the students*

5 *Conclusion*

Different students have their own favourite teachers. It is acknowledged on all hands that a teacher's job is not a bed of roses. Successful teachers are born and every Tom, Dick and Harry cannot be an ideal teacher. The popularity of a teacher is not the true test of his merit. The teacher who often gives leave to the students, may be popular among the students, but he cannot be called ideal. The teacher who fails to elevate the character of his pupils cannot be called ideal inspite of his popularity. The profession of teaching is the most honourable pursuit.

My ideal teacher is Mr Chandra Mohan M A L T. His excellent moral traits and various literary and physical distinctions have won an abiding place in my memory. His ideals serve as a source of inspiration to me. He is a man of parts. His simplicity in dress, his obliging manners, his lofty thoughts, his magnetic personality, his noble sentiments and literary accomplishments have made him immensely popular.

The first thing that has impressed me is his simplicity in dress. Unlike our fashionable teachers, he wears a "Dhoti" and a Kurta. He is seldom bare-headed. His clothes are always

neat and clean. He has a great aversion for hats and ties. He is always cheerful and has an optimistic outlook on life. He himself follows the principle of plain living and high thinking.

He is, in addition, a perfect disciplinarian. To him the discipline of the body is as important as of the mind and of the soul. He regulates his diet, controls his thoughts and spares no pains to develop his moral traits. Mr. Chandra Mohan maintains perfect discipline in class. Noisy and disobedient students are morally reformed by him. He inculcates in his students all the virtues which make them acquire culture in the true sense of the word.

Another commendable feature of his character is his sincerity in work. He has a thorough mastery over his subject, yet he devotes considerable time to the preparation of it. He is very regular in correcting the written work of his pupils. He always keeps the good of students at heart and never gives them unauthorised leave in spite of their persistent requests. He does duty for duty's sake not for the sake of show or hypocrisy. He never shirks work.

Another outstanding quality of his character is his efficiency in literary attainments. He is very widely read. He is an eminent scholar, an excellent speaker and a modest literary artist. He has made his mark on the students and the teachers alike, by his eloquent speeches and thoughtful and informing articles published in magazines and papers. He has also written a number of useful books which are everywhere liked by the students.



Besides this, he is very sympathetic towards his pupils. This trait of his character has impressed me most. He lends his willing help to all without any distinction of caste, colour or creed. He identifies himself with the boys he teaches. He can distinguish between the idle and the intelligent and varies his methods of teaching accordingly.

The next outstanding characteristic of his teaching is his sense of humour and proportion. He tries his best to make his lessons interesting. He can enjoy with his pupils such jokes as may save a lesson from undue tedium. His instructions are never dull and dry. He is fully conscious of the difference between his own formed mind and the growing intellects of the pupils. In short, his classes never feel tired of reading with him.

He is equally distinguished in the playground. He possesses a robust health. In games he is always fair and just. He is an advocate of compulsory physical training. Being a sportsman of the first order, he feels no hesitation in acknowledging the superiority of his rivals. Students are inspired by his extraordinary athletic attainments.

But the most essential feature of his character is his moral nature. Mr. Chandra Mohan, my respected teacher, is a staunch believer in the existence of God. He resigns himself to the will of God. He devotes regular time to prayers and spiritual advancement. He leads a virtuous life and has courage, truth, justice, love and benevolence. His faith in religion is a matter of conviction.

Lastly, he is a lover of art. He pursues music, painting and poetry as his hobbies. His songs both classical and romantic, vocal and instrumental are, no doubt, artistic.

To sum up, he is an embodiment of learning and an incarnation of virtue. His physical, intellectual and spiritual attainments have had a very profound influence on the students. His character serves as a model to them. He has won an abiding place in their hearts.

The picture of my ideal teacher may seem to some an exaggerated and far-fetched one. People might think that such a perfect teacher is the creation of my own mind and does not exist in reality. I cannot prevent them from thinking so, but I want to assure them that Mr. Chandia Mohan is not a character of fiction. To me it appears that he has no defects. Supposing that he has some, they are negligible in comparison to the merits he possesses.

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## MANUAL TRAINING

### OUTLINES —

- 1 *Introduction—What is manual training?*
- 2 *Two kinds of manual labour :—rough and fine*
- 3 *Conditions of manual training in India compared with foreign countries*
- 4 *Advantages of Manual training*
5. *Physical advantages*
  - (a) *Endows people with good health*
  - (b) *Removes nervousness and makes people alert*

- (c) *Trains the hand, makes the eyes accurate in observation*
- 2 *Intellectual advantages*
  - (a) *Helps mental development A sound mind in a sound body*
  - (b) *Develops the faculty of inventiveness*
  - (c) *Teaches attention and concentration*
- 3 *Moral advantages —*
  - (a) *Teaches truthfulness and sincerity in work*
  - (b) *Makes people industrious, hard-working and self-reliant*
  - (c) *Develops the habits of neatness and cleanliness*
- 4. *Manual training is a good change of occupation from books*
- 5 *Conclusion India cannot withstand foreign competition without manual training*

Manual training literally means the training of the hand. In it hands play the most important part. Arts and crafts like carpentry, weaving, smithery, masonry are examples of manual work. They do not require so much help of the brain as of the hands. Every body is not expected to be a manual worker. Some persons have got special likes and tastes for certain arts. An engineer might draw the plan of a building, but may not erect the building himself, he will have to take the help of masons and labourers. Generally, manual labour is regarded to be something low and mean and the persons who engage their time in manual works are looked down

upon by the so called rich and wealthy people. But now-a-days the usefulness of manual labour has been acknowledged on all hands "All work is noble" says Carlyle, "work alone is noble" and manual work is noble. Manual work is in no way dishonourable and its doers should never be ashamed of it. On the other hand people regarding manual labour to be mean and base should better their thoughts.

Manual labour may be roughly divided into two classes, rough and fine. The tillers, the miners and the daily labourers are said to be engaged in rough kinds of manual labour. Their work does not require much help of the mind. It is purely a matter of physical strength. On the other hand crafts and industries-like carpentry, masonry, smithery, sewing, knitting, type-writing, spinning, weaving and carving are examples of fine manual labour. However rough and crude our manual labour might be, it can never be degrading. It is manual work alone which creates and preserves wealth. Can we conceive of wealth without the miners and the labourers? Those who have got good minds may serve as guides to the poor day-workers, but they cannot be said to be the creators of wealth.

The value of manual labour is being realised by all the nations of the world. Though a large amount of work is still done by machines yet no country has discouraged her manual crafts and industries. In India the situation is different. Indians are ease-loving people. They are generally disinclined to manual work.

There are no provisions for manual instructions in our universities and colleges. Our aim is to hanker after degrees and get some post with their help. This results in unemployment. To solve the problem of unemployment we ought to encourage technical and industrial education. The foreign countries are developing their arts and crafts which contribute to their material prosperity.

Hence the need for manual training is very pressing. A country or a nation cannot advance without making manual training a part of its education. Moreover, manual training confers upon us many physical, social, intellectual and moral benefits.

Manual training endows people with good health. The regular manual workers are always found to be quite hale and hearty, sturdy and stout. The very nature of their work makes them physically quite fit provided that they do not over-work. Handi-work keeps the body in constant exercise and makes the circulation of blood quicker. It develops the limbs and muscles properly. Moreover, manual training checks nervousness and makes man alert and active. In the beginning the progress of a worker may be slow, but in course of time, practice makes him perfect. It trains the hand and makes the eye accurate in observation.

To these physical advantages may be added the advantages of the intellect. Manual training promotes a healthy development of the mind. It proves the truth of the proverb "sound mind in a sound body." In manual training the mind

gets a wide scope for the exercise of its powers. It develops the faculty of inventiveness. James Watt, the inventor of the steam-engine and Stephenson, the inventor of the locomotive were not averse to manual labour. Sir Isaac Newton, the great scientist and mathematician took as a boy a keen interest in the use of the hammer and hatchet. Manual training also teaches attention and concentration, without which a man cannot be successful in life. So, manual training also helps the development of mental powers.

Apart from these benefits, manual training provides some moral advantages as well. It teaches truthfulness and sincerity in work, makes a man industrious, hard-working and self-reliant. In manual work a man is left to his own resources, and he achieves success in his work by mainly relying on his own efforts. It develops the habits of neatness and cleanliness. These factors tend to make men morally good and strong.

Lastly, manual training solves the problem of bread in these times of economic struggle and competition. The learning of crafts and industries by undergoing a course of manual training might enable a man to earn a decent livelihood. If it is patronised, it can solve the problem of unemployment to a considerable extent.

Manual training serves many ends and as such should be patronised and encouraged. It is a good change of occupation from books. One may devote one's leisure to the learning of some crafts, which in course of time, are likely to pay one considerably. All manual training must

begin with careful instructions both theoretical and practical

In European countries the efficacy of manual training has been fully realised. In countries like Japan, America, Germany, England and Austria a great importance is attached to manual training and educated persons are made to learn different crafts and industries. Under such circumstances it is very essential to India to make provisions for manual training in schools, colleges and universities. India cannot withstand foreign competition without patronising such institutions. Manual training must form an essential part of our education and no education should be considered to be complete if it does not encourage industries.

## MY FAVOURITE HOBBY

### OUTLINES —

1. *Introduction — What is a hobby?*
2. *Different kinds of hobbies — Painting, gardening, collecting of stamps, coins, shells, music, and poetry*
3. *My own hobby — music. The superiority of my hobby over others.*
4. *Its benefits*
  - (a) *It amuses, instructs and recreates the mind*
  - (b) *Sometimes it is profitable as well.*
  - (c) *Without it a man becomes narrow in mind and heart.*
  - (d) *It is the best means of utilising leisure.*

(e) *It appeals to the people in general and earns for me honour and respect.*

5. *A hobby should not be pursued at the cost of one's duty*

6. *Conclusion.—A hobby should always be inexpensive and generally instructive.*

A hobby is a person's favourite pastime. Every one has got some favourite occupation in which he is most interested. A hobby is quite different from regular work. Hobbies may be of different kinds, but the general aim of all of them is to give pleasure and delight. A hobby has nothing to do with one's daily occupation. It is the pursuit of some thing for the sake of mere recreation.

There are many kinds of hobbies in the world. Some people are fond of drawing pictures, others of planting, gardening, singing, composing poems and so on. Some are fond of collecting stamps, coins, shells, while others are fond of cricket, cinema shows, dancing, gossiping, walking and so on. But my poor hobby is something quite different from these. I am a lover of music. Music is my life and breath. Without it I cannot live. I am a lover of ideal songs. I have got in me a faculty for the appreciation of music. I have taken great pains to learn it. Even at present I sing for hours together for practice. The music of an inferior kind does not appeal to me. It is Indian classical music which is my favourite hobby, and it engages most of my leisure time.



My favourite hobby is superior to all. Music is the finest art. The collection of stamps, shells, coins and antiquated pictures is a tedious work. Planting and gardening require much of physical exertion. Playing and dancing are mere external graces. They too are entertaining in their own way. But music surpasses all of them. It gives pleasure not only to me, but also to those who are my neighbours. It has an overpowering effect on the listeners.

Music confers upon me a great many benefits. In the first instance it amuses me and recreates the mind. I derive pleasure out of it. Most of the classical songs are religious and moral in spirit. They instruct me a great deal, and I draw lessons from them. Those songs give me the knowledge of the past, its ways and practices. At times my favourite 'music' has also proved to be profitable to me. I have been awarded many gold medals and prizes in music conferences and competitions. Those without a hobby often remain narrow-minded. Life for them is a dull affair. They cannot enjoy to their heart's content the company of the people of taste. On the other hand, people with their hobbies can win the hearts of others and make their outlook broad and liberal. The art of music in my case has attracted numberless people to my house. They come to hear my songs and to discuss with me matters concerning music. My songs have earned a great reputation and honour for me. Whenever there is some public function I am the first man to be invited. At such public gatherings, I keep the audience spell-bound by my soft and sweet

harmonies. I can best utilize my leisure by singing songs. They give me inner delight and joy. Music is my companion, music is my friend. I can enjoy it in solitude. I can take delight in it at any time and place. It appeals directly to my heart and excites similar emotions in the bosoms of my listeners.

In spite of all the benefits it confers one must not pursue one's hobby at the cost of one's duty. Some people grow so fond of their hobbies that they forget their work and consequently suffer for it. Duty must be the primary thing with all the people and hobbies the secondary ones. Leisure alone is meant for the pursuit of hobbies. Those who neglect their work for the sake of hobbies have to suffer a lot.

Hobbies must be inexpensive as far as possible. Those who can afford to spend money on their hobbies may do so by all means. But generally speaking one's hobby should not be costly. It must also be instructive at the same time. It must elevate one's character and habits. It should not be mean and vulgar. The hobbies, like gambling and drinking are dangerous to one's honour and reputation. Every body must have good hobbies. They broaden our outlook and develop our powers of concentration. They amuse, recreate and instruct us. It is only the hobbies which have brought about so many scientific inventions. They earn for us name and fame. By following a particular hobby we become men of a high social status. Therefore everybody must have his own hobby.

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## COURAGE

### OUTLINES —

- 1 *Introduction—What is courage ?*
- 2 *Classification of courage into three classes :—*
  - (a) *Courage born of physical strength. The soldier, the sailor and the beast are physically courageous. Illustrations—*
  - (b) *Intellectual courage—having one's own independent thoughts and ideas and expressing them in an independent manner without fear of insult or disgrace, illustrations*
  - (c) *Moral courage—To do one's duty against all sorts of dangers and difficulties, to seek and speak the truth, to resist temptation and to lead a life of virtue and faith, Illustrations*
3. *Which type of courage is preferable ? Courage depending on physical power is of a lower type than moral courage Moral courage is the best kind of courage*
- 4 *Advantages of moral courage.*
  - (a) *Moral courage is a quality of the heart and as such is capable of great achievements*
  - (b) *It leads to many virtues e g., generosity, honesty, protection of the weak against the strong, determination, patience and strength of will*

- (c) *It is not inconsistent with tenderness and humility*
  - (d) *Courageous men have led, guided and ruled the world. The world has been more influenced by men of courage than by men of genius*
  - (e) *All social improvements, scientific advancements and achievements, discoveries and inventions have been made by courageous people.*
- 5 *Conclusion. — It is the moral courage that lays the foundation of all virtues. Courage born of physical power has got its own advantages, but moral courage is superior both to physical and intellectual courage*

Courage is that quality which enables men to resist temptations and defy oppositions. It does not admit of fears, dangers and difficulties. It is indifferent to public censor and unmindful of public criticisms and fault-finders. Courage is the most powerful weapon, which protects men from all sorts of fears and doubts. Material aims may be rusted, they might, at times, get out of order, but the armour of courage shines brightly day by day and can never be rusted.

Courage may be classified into three classes—physical, intellectual and moral. Physical courage is born of the strength of the body. It is mostly found in beasts because it enables them to preserve their selves. In the animal world there is going on a constant struggle for existence and in that struggle only the fittest survive. The animals which are physically very

strong are able to defend themselves, while the weaker ones are killed by the stronger. In the world of human beings physical courage has a different meaning. It leads them to face all dangers and meet even extreme torture and death fearlessly. Physical courage has also goodness and truth behind it. All those who are physically courageous risk their lives for the sake of the good and the noble. The courage of sailors and soldiers is admirable. Death and danger keep them undismayed.

Physical courage does not always imply a very strong body. People of weak constitutions may be possessed of physical courage, while those having sound and strong constitutions, may prove to be cowards. Hence physical strength and physical courage are not one and the same thing. Physical courage includes physical strength, but not vice versa.

Physical courage is one of the noble qualities. It enables men to do deeds of bravery and heroism. It makes them render useful helps to their fellow creatures in times of need. It is physical courage that leads soldiers to battlefields and sailors on perilous voyages. It is physical courage which enables people to rush into flames of fire to save somebody from being burnt alive. People endowed with physical courage fearlessly jump into the rivers to save the life of the drowning person. It is the physical courage again that enables people to fight against wild and mad animals. Those physically courageous are reckless of personal danger and can gladly sacrifice their lives for a good cause.

History furnishes innumerable examples of physical courage. Many a time sailors have willingly chosen to perish on the sea for the safety of their wives and children, who were safely conveyed to the sea-shore in boats. Chandbibi and Durgabati have been the models of physical courage, they fought against well-armed and well organised Moghul armies. No body can ever forget the physical courage of the Rajput ladies who gladly embraced the flames of burning pyres for the safety of their honour and chastity. Every lover of history must be familiar with the name of those people who suffered torture and death for the sake of their religious faiths.

Intellectual courage is certainly superior to physical courage. Courage of this type signifies independence of thought and character. It is a quality of the mind or of the intellect. It enables persons to express their ideas independently. Let the world outside may not believe in what they say, but they must hold their views. The idea underlying intellectual courage is again a search for truth and good. Persons endowed with intellectual courage do not care for public scandal or disgrace. They fight for a noble cause and fight it out to the last. Many a person has sacrificed his life for the sake of holding independent views. Galileo's scientific and astronomical statements came in conflict with the existing religious conditions of the day, and he suffered imprisonment for them. Socrates was accused of corrupting the youths of Athens, but he did not beg for mercy and died cheerfully.

Intellectual courage is very much allied to moral courage. The latter has a wider scope and includes the former. Moral courage is a quality of the mind and the heart. It is the result of intense conviction and faith. It does not arise from physical strength. Moral courage consists not only in facing dangers bravely but also in uttering what is true and good without fear of public censor and criticism. It is the best type of courage and includes within it all its other classes. It is moral courage which is responsible for the creation of poets, philosophers, law-givers, investigators, artists, thinkers and statesmen. All such people have a deep conviction and faith in their principles. All the achievements which the world has made are due to moral courage. Civilization itself is greatly indebted to those who have been morally courageous.

To illustrate the greatness of moral courage let us take some examples. Ishwar Chandra Vidyasagar and Raja Ram Mohan Roy were great social reformers. The former tried to introduce widow-marriage and the latter to abolish the evil custom of Sati. Their moral courage enabled them to go on successfully with their work in the teeth of violent opposition. Buddha set himself against all dogma and authority and clearly expressed what he perceived to be the truth. Giordano maintained that God had a body and that body was matter. For his belief he cheerfully met death. In the Crimean war Florence Nightingale preferred nursing to matrimony. These are some of the glow-

ing examples which illustrate the force of moral courage

Having considered the different types of courage, we are now in a position to say that moral courage is certainly superior to both physical and mental courage. Moral courage is superior to physical courage in so far as it exercises a greater influence and is capable of doing higher deeds. The former requires a great strength of faith and character. Like physical courage it can never exist in a weak body. Physical courage is common both to men and beasts, while moral courage is found only in men. Hence moral courage is a brighter and a safer armour for the defence of truth than either physical or intellectual courage.

Moral courage being a quality of the heart and the mind, is capable of wonderful achievements. All social, religious and political reforms, scientific achievements, inventions and discoveries depend on it. Further moral courage leads to virtues of generosity, honour, protection of the weak against the strong, determination, patience and strength of will. Persons endowed with moral courage have led and guided the world. Greater things have been done by men of moral courage than by men of genius.

It is moral courage which lays the foundation of virtue and reform. Physical courage has its own advantages but the former is superior to the latter. Courage of whatever type, is not a God given gift. It is acquired by culture and education. The possession of such a great quality should be welcome to all.



## THE RIGHT USE OF TIME

### OUTLINES —

- 1 *Introduction — People complain that time flies, it never flies. It is we who make it fly. The busiest persons have the greatest leisure*
- 2 *It is necessary to make a proper use of time because time once lost is lost for ever. Time and tide wait for no man. A proper use of time is the secret to success in life*
- 3 *The right use of time*
  - (a) *Avoidance of unpunctuality*
  - (b) *Idleness to be discouraged*
  - (c) *Habits of putting things off from day to day should be discouraged*
  - (d) *Leisure to be well utilised*
  - (e) *Pastimes not to be pursued at the cost of work*
  - (f) *Time should be utilised in—*
    - (1) *Doing good deeds*
    - (2) *Prayer and meditation*
    - (3) *Discharge of duties*
    - (4) *The reading of books, pursuit of hobbies and the development of artistic tastes*
- 4 *Advantages of the right use of time*
  - (a) *Waste of time means waste of life*
  - (b) *Life can be lengthened by the right use of time*
  - (c) *The busiest men have the greatest leisure. It is the idle who complain of the shortness of time*

(d) *The right use of time results in various achievements which make men great and honourable*

5 *Conclusion — Take time by the forelock, and never put off for the morrow what you can do to-day*

People with one voice complain of the swiftness and the flying nature of time. Time has been painted in the darkest colours by different people. But as a matter of fact, time is not cruel and destructive if it is rightly made use of. Time never flies. It is we who make it fly by wasting every minute of it. Experience tells us that the more we work the greater amount of leisure we can have. So the fault lies with us. We should realise the fact that time is not the monopoly of any one individual. It is the possession of those who know how to spend it properly. Those who spend it well reap the fruits of it and acquire health, wealth and power. On the other hand, the person who idles away his time in useless things is a constant loser. He cannot achieve any good thing in life.

The value of time compels us to realise the necessity of using it wisely. It is only by the proper use of time that name and fame can be earned. A man can acquire glory in life if he is punctual in discharging his duties. Success in life can be achieved only by the proper use of time. "Art is long" after all and "life is short". Time and tide never wait for any one and every minute wasted is wasted for ever. Hence those who are desirous of accomplishing something

good in this world, should make the best use of every minute they have at their disposal, because money once wasted can be recovered, health once lost can be regained, but time once spent cannot be got back

Having realised the necessity of the proper use of time it is worth while to see in what way it can be best utilised. The first and foremost duty of every man is to be punctual in attending to his duties. It is punctuality which brings about success. An unpunctual person, whether he is a student, or a business-man, can never be successful. By being unpunctual he not only wastes his own time, but also the time of those whom he is to deal with. Unpunctuality is a great time-killer. The more punctual we are the more leisure we can have at our disposal.

The second enemy of time is idleness. We know that an idle mind is the devil's work-shop, yet we do not try to get rid of the habit of idleness. As long as we are idle, we are troubled by doubt, desire, sorrow, indignation and what not. They keep troubling us persistently but the moment we settle down to work, they quietly disappear. Idleness, again, brings about evil results. If the mind is not busy in something good, it would think of some evil. Hence idleness should be discouraged.

The next disease which we often suffer from is the habit of putting things off for some future time, which as a matter of fact, never comes to us in the form we want it. This habit of postponing work for the next day is the second thief of time. This habit of putting our work off for

some future time is an evil in itself and stands as a great obstacle in the way of our moral progress. Hence the evil of postponing things must be rooted out.

In addition to this, our leisure should be well utilised. We should be on our guard against tempting amusements. Many waste their time in reading sensational and exciting novels, idle gossips, criticising others, playing cards, seeing theatrical performances, and enjoying cinema-shows. Time spent on these things could be better utilized in other ways. These amusements and pastimes have got their own value, but they should be enjoyed in moderation. Excess of everything is bad. These pastimes should never be pursued at the cost of work. Hence time should be utilised in doing good deeds, prayer, and meditation, games and sports, discharge of duties, reading good and instructive books, pursuing hobbies and cultivating artistic tastes.

Time well spent confers many boons upon us. It enables us to acquire honour and riches. On the other hand, waste of time means waste of life because all the achievements of life depend upon the right use of time. Life can be lengthened by a proper use of time, for ultimately, the length of a man's life depends not upon the number of years he lives, but on the amount of work he does. It is our good deeds and accomplishments that make our name immortal in this world. The busiest men have the greatest leisure at their disposal. Hence people desirous of achieving something good in this world should learn the value of the economy of time.

The best and the safest course for us is to take time by the forelock and never to put off for the morrow what we can do to-day. If we make the best use of every minute, we will be led to the path of glory, honour, health, wealth and beauty

## REFLECTIVE ESSAYS IN OUTLINES TRUTH AND FALSEHOOD

### OUTLINES.—

- 1 Introduction — Definition of the terms 'truth' and 'falsehood'
  - (a) Truthfulness means speaking the truth and doing the right. A man is truthful if he speaks what he feels and does what he thinks to be right
  - (b) Falsehood is the opposite of truthfulness. It means to do something different from what the liar thinks he ought to do. Lying is deception in a wider sense. It may be called hypocrisy as well
- 2 How are truth and falsehood to be judged? They ought to be judged by motives or intentions and not by consequences or words or deeds
3. Advantages of truthfulness
  - (a) Truth is the foundation on which our character is based. It is the guiding principle of all our actions.
  - (b) The existence of society possible only by truthfulness. Wherever

truth exists in society there we meet with mutual trust, friendship, goodwill and sympathy

- (c) Truthfulness promotes business Firms truthful in their dealings are most prosperous and flourishing
  - (d) Truth brings along with it several other virtues like courage, justice and benevolence Truthful persons are found to be fearless and bold Truth alone is their defensive weapon
  - (e) Truth brings honour and fame
  - (f) Truthfulness aims at the purity of conscience It makes life pure and sublime Consequently, truth-loving persons are nearer to God, because they follow God's commandment of speaking the truth
4. Illustrations of truthfulness abound in the Hindu religious books Yudhishtir, Raja Dashrath and Raja Harish Chandra are the models of truthfulness They were ready to sacrifice their lives for the sake of truth
- 5 Disadvantages of lying.
- (a) Brings dishonour, disgrace, distrust and contempt
  - (b) People are unsympathetic to liars They are forsaken even by their relatives and friends Thus liars lead a miserable life They have no peace and rest.

- (c) Lying may temporarily prove to be beneficial, but its ultimate result is always bad
- (d) Constant lying cannot go undetected. The very attempt to hide a particular fact reveals itself. Hence lying brings about moral degradation, and all liars in this sense are sinners.
- (e) Lying is a sin against one's conscience and God. Liars cannot escape the punishment that is in store for them
- (f) A liar can never be relied upon even if he speaks the truth. In short, lying brings misery, ruin, disease, death dishonesty and disaster
- 6 Illustrations to indicate the evil effects of lying. The story of the shepherd boy who used to lie about the coming of the wolf to the fold. When once the wolf actually came, no body believed in him and he suffered a heavy loss
- 7 Conclusion — Habits of truthfulness should be cultivated from our very childhood, and lying should be completely discouraged. It is the worst type of degradation and the root cause of all evils.

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## FRIENDSHIP

### OUTLINES —

- 1 Introduction — Its meaning. It means bonds of union based on mutual love and sympathy. Friendship means an intimate

- relation between any two individuals helping each other in times of need
2. The two types of friendship—the real and the false friendship
  3. Conditions of true friendship
    - (a) Unselfish love—Love and service must be mutual Selfish friendship not permanent.
    - (b) Mutual trust and confidence—Friends must disclose their most private secrets to one another
    - (c) Mutual sympathy they should be ready to share each other's joys and miseries, and should frankly state if they stand in need of others' help.
    - (d) Faithfulness —A friend in need is a friend indeed Friends should believe in one another and should not be misguided by false rumours and gossips
    - (e) Constancy —Friendship should not be changing and uncertain, it should rather be stable and lasting
  - 4 False friendship
    - (a) Temporary and inconstant.
    - (b) Based on selfish motives and greed
    - (c) Disloyalty and faithlessness
  - 5 Evil results of false friendship
  - 6 Value of real friendship
    - (a) Happiness and joys are doubled in the company of friends
    - (b) In moments of sorrow, friendship soothes and consoles the troubled minds. In moments of disappoint-



ment and dejection it cheers our drooping spirits

- (c) Friendship creates an unbreakable union between friends, enabling them to achieve great things

7. Conclusion — How can real friendship be maintained?

- (a) Absence of ridicule and irony in the company of friends

- (b) Presence of mutual respect, love and admiration.

- (c) Absence of selfishness.

Real friendship is rare in modern times

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## PLEASURES OF READING.

### OUTLINES —

- 1 Introduction — Pleasures of reading to be distinguished from other kinds of pleasures. Reading is the most innocent type of pleasure, if it is well trained and well directed
- 2 Pleasure distinguished from happiness. Does reading give pleasure or happiness or both?
- 3 Reading admits us to the company of the noblest and the best minds of all ages. Different individuals may find mental food in books according to their own tastes and temperaments. This gives mental recreation
- 4 Reading is an everlasting source of pleasure and delight. It can be enjoyed

- both in company and solitude Pleasant descriptions of different scenes and sights fill our hearts with joy
5. The reading of light literature such as novels and short stories is highly entertaining Poetry too transports us into regions of joy
  6. By reading books we "take delight in weal and seek relief in woe" When we are in a happy mood our joy is doubled by reading In moments of depression and dejection, the reading soothes and consoles our troubled souls.
  7. The reading of good books elevates our character The morals contained in books purify and ennoble our thoughts and consequently give us infinite joy
  - 8 The literature of information and different advertisements contained therein serve as constant source of delight. The strange news published in newspapers are immensely interesting
  9. Conclusion — Reading can give us pleasure only when our selection of books and papers is good and well directed

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DISCIPLINE.

OUTLINES —

- 1 Introduction — The meaning of the word "discipline" Discipline does not mean a blind obedience to authority. It means

obedience to certain rules of conduct laid down by our superiors and those who are better qualified, more learned and more experienced than we

2 Discipline of the individual —

(a) Discipline of the child and his training The child is father of the man, therefore his habits and character should be well trained and well disciplined from his childhood. A check should be put on his evil habits.

(b) Discipline of the domesticated animals Horses, dogs, cats, elephants etc., should be trained to be faithful and obedient to their masters and manfully towards visitors and guests.

(c) Self-discipline—a life of self-control and moderation. Our passions should be well controlled.

3 Discipline in the organised institutions —

(a) Discipline in households Without discipline no home can be peaceful and happy. The members of a community or home have to follow certain rules of conduct, the enforcement of which is a necessity for general welfare.

(b) Discipline in educational institutions — Every one concerned should be compelled to abide by the rules of the institution. Without strict discipline the work of instruction cannot be carried on successfully.

- (c) Discipline in games —No game can be played smoothly without rules and their obedience
  - (d) Discipline in administration —The subordinate officers should be obedient to their superiors and comply with their orders
  - (e) Discipline in the army —This type of discipline is very important. The object of military drill is to make the soldiers obey their generals and co-operate with them
- 4 Value of discipline —
- (a) Does away with disorder and confusion and helps in the harmonious and smooth working of things.
  - (b) Teaches habits of obedience and co-operation
  - (c) Self-discipline is the best type of discipline. It is the foundation of all disciplines. Without this a man's life is bound to degenerate
  - (d) Brings honour and respect
- 5 Conclusion —Hence the necessity of leading a disciplined life
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## IDLENESS AND ITS EVILS

### OUTLINES —

1. Introduction —Its two-fold meaning —
  - (a) Idleness implying disinclination to work, or lack of activity, is bad
  - (b) Idleness implying the state of not being at work, the regular work.

This sort of idleness may be permissible with limitations but not the former

2. In a general sense idleness means waste of time in useless things which are harmful to one's well-being Time spent on the observation of natural scenes and sights, games and sports and gossips is not the waste of time It has its own value
  3. Evils of idleness —
    - (a) Idleness signifying lack of activity or absence of work is detrimental to virtue, happiness and success
    - (b) Idleness often leads to vice An idle mind is bound to harbour evil ideas It is the devil's workshop
    - (c) Idle boys or business men are out-distanced by their inferior competitors
    - (d) Idle people have either all leisure or no leisure at all When they work they find themselves over-worked
    - (e) Happiness can never come without regular work
  4. Conclusion —Hence idleness should be discouraged and regular work should be done Some portion of time may be reserved for mental recreation because "all work and no play makes Jack a dull boy."
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## KINDNESS.

### OUTLINES —

1. Introduction —meaning of the term kindness It implies sympathy, love and help to the poor and the weak.
2. Who are worthy of receiving our kindness? Those who are less powerful and less intelligent than we The poor, the weak, and animals and children deserve our kindness.
3. The reason why we should be kind to them
  - (a) Poor people should be treated with kindness It is not their fault entirely that they are poor, but that of the society which lets them remain in that state
  - (b) Children should be kindly treated, because they are innocent and free from worldly malice and selfishness
  - (c) We should be kind to animals because they are dumb but serviceable.
  - (d) Disabled and incapacitated persons also deserve a kind and sympathetic treatment, because they have been rendered helpless.
4. The manner in which we can show kindness to them
  - (a) By protecting animals from harm and disease and by providing them with food and water at the proper time.
  - (b) By feeding and clothing the poor and by making them independent of people's help, if possible

- (c) By playing with children, by giving them sweets and toys and by looking to their physical, intellectual and moral needs
  - (d) By taking good humouredly the faults of those with whom we live  
We should forgive the faults of the offenders because forgiveness is the best kind of revenge
  - (e) By attending to the needs of the disabled and the incapacitated
5. When kindness ceases to be a virtue, we must take proper action Hence —
- (a) Wicked and cruel people should be punished.
  - (b) Children doing wrong should be punished "Spare the rod and spoil the child "
  - (c) Ferocious animals like the wolf and the tiger should be killed "He who spares the wolf spoils the flock "
  - (d) It is no cruelty to destroy rats, and mosquitoes , kindness to them spreads disease.
6. Value of kindness —
- (1) Kindness is one of the best virtues
  - (2) It brings honour, respect and popularity
  - (3) It enables men to do their duty towards the needy and the deserving
  - (4) It enables men to lead a moral life.
7. Conclusion —The necessity of our being kind to our inferiors if we want to be similarly treated by our superiors

# The Art of Letter Writing.

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## INTRODUCTION

1 *Necessity of writing letters* —Man is a social being. He cannot live independent of the society. Nor can the society live without its individual units. Without interchange of thoughts man's life would be a dull affair. All of us have a desire for self expression and give vent to our feelings and ideas in one way or the other. We may express our feelings either through facial marks or gestures or through writing. The countenance of an angry person appears to be red hot, while that of a happy person, agreeable and pleasant. Our face is the index of our emotions. But that is not all. The very emotions of love, anger, hatred, contempt, pity, sorrow and laughter are recorded on paper.

Secondly, we are interested in the affairs of other people—our friends and relatives. We guide our dear ones to the right path and condemn their short comings. At the same time we also commend their virtuous actions. These things compel us to express our views on matters pertaining to our friends and relatives. Hence our desire for self-expression and our interest in the affairs of other people compel us to interchange our thoughts. This leads to the writing of letters which are the easiest means of communication.



In our daily life there are innumerable matters about which people wish to write letters to one another. Parents are anxious to know of the welfare of their sons reading at a distant school, a son at school wishes to send a request to his father to send him his monthly expenses. Similarly invitations to friends and relatives are to be sent in writing. People wish to make requests for leave, letters of introduction and recommendation in writing. It is but natural that letters of congratulations are sent to our friends and relatives at the occasions of joy. On the other hand, a friend in distress attaches a great value to a letter of tender sympathy and kind consolation. Owing to the growing needs of mankind, men cannot do without business communications. All such needs necessitate the writing of letters. Without the art of letter writing, no work can go on smoothly.

*What is a letter ?* A letter is a sort of communication between individual persons or a number of persons associated together in a corporate body, as a Company, a Firm, a Board. It is the medium for the interchange of thoughts. It is the vehicle of our thought expression. It is addressed to a person or to a number of persons according to its nature and scope.

“A good letter is often a passport to a coveted position, and to be able to write one is an enviable accomplishment.”

*Essentials of a good letter .—*

1 The style of a letter should be governed by its contents and the relations of the parties between whom it passes. That is, due regard

must be paid to the relative position of the writer and the person written to. It is obvious that a letter from a father to his son would widely differ from an appointment letter sent to a candidate from the Head Master of a High School. Here we should remember that a business letter should be short and precise, an official letter dignified, formal and grave, a private letter easy, graceful and conversational. Hence the style of composition in letters must be appropriate to the matters written about.

2 Every good letter must be written in suitable language, expressing clearly and appropriately what the writer means to say. It should be written with ease, courtesy and grace of style that it shall not only not offend, but rather serve as a welcome visitor to one who receives it.

3 Every good letter should have a purpose and this should be consciously before the writer as he writes. This purpose may be to get or give information to make a request, to set forth a grievance or merely to convey a kindly message. And the writer should aim at making every possible effort for the fulfilment of his purpose.

4 A good letter should always be direct and clear, and in no way forced, laboured or affected. Directness and clarity can be achieved by an easy, and conversational style of composition. A good letter should always contain courteous expressions. Its style should be graceful and appropriate to the matter in hand.

5 Every writer of letters should cultivate the habit of neat writing. A letter cannot accomplish its end if it is not legible. The words

should be clearly written with sufficient space between them. Frequent erasures and smudging should be avoided. When necessary, words should be crossed out elegantly without spoiling the appearance of the whole page. Scribbling or bad penmanship should be avoided under all circumstances. Even the most private letters written to intimate friends should be written legibly. In business and official correspondence illegibility leads to serious mistakes and misunderstanding.

6 Another requisite of a good letter is that it should be absolutely free from spelling mistakes. Faulty and incorrect spellings always create a bad impression in the mind of the readers. Ignorance, carelessness and inattention are the chief causes of incorrect spelling. To be on one's guard against spelling mistakes one should have a good dictionary at one's side and should consult it every now and then whenever there is the least doubt about spellings. Efforts should be made as far as possible not to divide the words at the end of the line. If it is absolutely necessary to divide it, then it should be divided according to its syllables.

7 In a good letter all grammatical errors and mistakes of idiom and punctuation should be guarded against. In all forms of composition there should be strict conformity with the recognised rules of grammar, idiom and punctuation. Writings abounding in such mistakes will make them clumsy and unreadable.

8 A letter must always be written in a pleasant style. Clearness, precision, brevity,

simplicity, vigour, rhythm and the avoidance of errors in taste and grammar are the essentials of good style. Consequently, a letter must be free from ambiguity. Its meaning should be clear to the reader's mind at a single reading. One should concentrate upon the central theme avoiding all by paths. The language of a letter should be as simple and straight-forward as possible. The simpler the language, the more fully it will convey the sense. One should not indulge in useless ornament. All attempt at figurative writing should be avoided. Brevity is the soul of wit. So one should be as brief as possible and convey the maximum sense with minimum words. A short and pithy style will lead to vigour and force. In order to avoid monotony, variations in the length of sentences should be introduced. The use of words or phrases that are out of date, foreign or pedantic, should be avoided.

9. Lastly, a letter should be written on paper of good quality and with good pen and ink. It is a mistake to use poor paper for writing letters, for the money saved thereby is trifling.

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### SUMMARY OF THE HINTS.

1. The style of composition in letters should be appropriate to the matters written about.
2. A letter should be written with ease, courtesy and grace of style.
3. Every good letter must have a purpose.
4. It should be direct and clear not forced or affected.

- 5 It should be legible.
- 6 It should be free from spelling mistakes
7. Mistakes of idiom, grammar and punctuation should be guarded against in every good letter.
- 8 It must be clear, precise, simple, brief, vigorous and impressive.
- 9 It should be written on paper of good quality and with good ink and pen.

### THE VARIOUS PARTS OF A LETTER

- A The Place of writing.
- B The Date of writing.
- C The Salutation or Address.
- D. The Statement, the letter proper—also called the Body of the Letter
- E The Subscription or Conclusion, including the signature of the writer
- F. The Name of the Addressee or the Name and style of the person addressed
- G. The Superscription

The following table will give a clear idea of the general form of the letter

(A)

Jain Hostel,  
Agra

(B)

10th Jan. 1938.

(C)

My dear Sharmaji

(D)

The sight of your unexpected letter gave me unbounded joy Please accept my heartiest

congratulations on your promotion to the senior grade

(E)

I am,  
Yours very sincerely,  
D M Gupta

(F)

Pandit Nathi Lal Sharma, B A , C T

<p>(G)</p> <p>Pt. Nathi Lal Sharma, B. A , C T A. V High School, Gobardhan, (Muttra)</p>	<p>STAMP</p>
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*A The Place of writing* —The place from which the letter is being written comes first. In all ordinary letters the name of the place is put down on the top right hand corner of the letter paper. In giving the full address of the writer, the number of the house and the name of the streets are written on the first line, and the name of the town or village on the next line. But opposite is the case with official and formal letters. In official letters it is given sometimes before the Address or Salutation and at other times immediately below the number of a letter. Petitions and memorials contain the name of the place at the bottom on the left hand side of the signature. In official letters it is preceded by the word Dated and is followed by a comma (as Dated, Agra, the 10th Feb 1939).

*B The Date of writing* —Immediately following the place comes the Date in ordinary letters. In letters other than official, the Date is written on the second or third line as the first line or the first two lines are reserved for the Place. In official communications the Place and the Date are kept in the same line, the latter following the former, as, Dated, Calcutta, the 10th March 1938

Any of the following forms of dating may be preferred

1. March 10, 1938
2. The 10th March, 1938
3. 10 Maich, 1938.
4. March 10th, 1938
5. 10th March, 1938

In official and business letters the Dates are sometimes shortened in the following manner —

10/3/38, 10 . 3 38, 10-3-38, 10-III-38

In each of the above examples the first figure indicates the day, the second denotes the month and the third stands for the year. It will mean 10th Maich, 1938

In letters or notes which are of a temporary importance, say only of a day or so, the year and sometimes even the date are omitted and the name of the day of the week is given in place thereof. Notice the following —

1. Saturday evening
2. Monday morning
3. Sunday noon

Concerning the date and the place the students should bear in mind that neither of them

is to be divided at the end of a line It is incorrect to say

Drummond,  
Road, Agia  
5th Feb  
1938

The correct form will be thus —  
Drummond Road, Agia.  
5th Feb, 1938

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*C The Salutation or Address* :—The salutation means complimentary terms It should be written in a line a little lower down than the Date and should be towards the left edge of the paper The address or salutation admits of great variety according to the relations existing between the writer and the person addressed.

*Sir* is the most distant and formal mode of salutation It is applicable to strangers, customers, tradesmen, superiors and people of equal rank

*Dear Sir*, is used when writing to persons with whom the writer is acquainted, but not on equal terms It is used even when the persons are strangers and of equal rank Tradesmen employ this salutation for their customers

*My Dear Sir*, is a very frequent salutation. It implies more familiarity than the preceding It is used when the parties are known to each other, are of equal position, and are on friendly terms

*Dear Sir, My dear Sir. Dear Hari Babu, My dear Harish*—These terms are used in



addressing persons with whom we are intimately acquainted.

*My dear Brother, Dear Friend, My dear Har Dayal, Dear Father, My dear Uncle, Dear Sister*—These forms are used if the parties are friends and relatives

*My darling, My dearest son etc*—are terms of endearment and are strictly confined to very loving private correspondence.

*Gentlemen, Sirs*—These are used in addressing firms and collective bodies like Boards, Committees, Councils etc *Dear* may be used before *Sirs*, but it can never be used before *Gentlemen*

*Rev Sir, Rev and Dear Sir*—These terms are employed when clergymen are formally addressed In informal letters or in case the writer is on friendly or intimate terms with a clergyman the formal *Rev* (the short form of *Reverend*) may be dropped and *Sir, Dear Sir, Dear Mr Nicholas etc* might be used

*Dear sir, My dear sir*—These are used in writing to persons in other professions But if the writer is on familiar and intimate terms with them it is allowable to address them as follows—*Dear Di Mehotia, My dear Professor Sahib, Dear Panditji* If the person addressed is unknown to the writer or is of a higher social status, the following should be the proper form of salutation

To,

M L Jaiswal Esq. M Sc  
Professor of Physics,

Sir,

Or,

To,

Principal K. N. Gupta Esq M. A.  
Agarwal Intermediate College,  
Allahabad

Sir,

*Salutation of ladies* — When writing to ladies the form of address is *Madam, Dear Madam, My dear Madam, Dear Mrs Asha* The use of *Madam* is most formal and distant It may be applied to all ladies from the queen downward. In addressing unmarried ladies we should not write *Dear Miss* or *my Dear Miss*, but *Dear Miss Kriplan, My dear Miss Agarwal*.

(D) *The Body of the Letter* :—It is the most important part of the letter and all other parts are as limbs to the body It should begin below the last word of the salutation and about one-third from the top of the page. The following points may be borne in mind in connection with the Body of the Letter

- (1) If the letter consists of more than one paragraph, the body of the letter should be divided into well arranged paragraphs
- (2) In petitions, memorials and official letters, the paragraphs should be numbered. There should be a close connection between the different paragraphs
- (3) Sentences for the sake of emphasis should not be underlined Emphasis can be best expressed by a proper arrangement of words

(4) The Body should be punctuated like an ordinary piece of composition

(E) *Subscription*.—The forms of subscription are as many as the forms of Salutation. They depend upon the relative position of the writer and the person addressed. The subscription should be written at the foot of the letter and towards the right side of the paper. The signature of the writer occupies the last line of the subscription. The signed name must be legibly written. Moreover, signatures are not the places for the display of titles or degrees.

## DIFFERENT FORMS OF THE SUBSCRIPTION

(A) Official form :—

1 { I have the honour to be,  
Su,  
Your most obedient servant,  
DEVI DIN GHOSH.

Or less formally

2 { I am (or remain)  
    Sir,  
    Your Obedient Servant.

(B) To Relatives :—

1. Your loving son
2. Yours affectionately
3. Yours lovingly
4. Yours affectionate brother, etc etc.

(C) *To friends .—*

- (1) Yours sincerely  
(2) Yours truly

- (3) Yours very sincerely
- (4) Yours very truly
- (5) Yours ever
- (6) Yours always
- (7) Yours most affectionately
- (8) Ever yours truly

*N. B.* Both in (B) and (C) the order of the words may be changed and we may say

- 1 Affectionately yours
- 2 Very sincerely yours
- 3 Truly yours

(D) *To strangers —*

- (a) We remain, (or beg to remain,) Sir, (or Gentleman),  
Your most obedient servants
- (b) Yours faithfully
- (c) Yours truly

*N. B.* The first and the second of these denote the least amount of familiarity and are the forms employed in business letters

(E) *To superiors :—*

I am, (or remain,)  
Sir,  
Yours most obediently,  
P N Gupta

*N. B.* This form may be employed by the pupil to his teacher, by a subordinate to his superior, or by a person asking for some favour from a person in a higher position.

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## OTHER GENERAL HINTS.

1. The superscription should begin from the centre of the paper and should gradually approach the right hand.
- 2 The signatures may be written either in full as Ram Babu Gupta or in parts as R B Gupta.
3. In official letters one should stick to one form of signature, and the official designation must be given below.
- 4 Some private letters may be sometimes concluded with such expressions of good will as *with kind regards, hoping to hear from you soon, with much love etc*
- 5 In place of *I am* or *I remain*, the words *Believe me* or *Believe me to be* may also be used, as *Believe me to be your loving friend, with kind regards, I remain most truly yours*

I hope to have the pleasure of hearing from you soon

With very cordial good wishes,  
Yours most sincerely.

Looking forward to the pleasure of seeing you,

Yours truly

(E) *The name of the Addressee* —

In ordinary letters the name of the Addressee is written a little lower than the signature on the left hand side of the paper Below it is written the address of the person But reverse is the case with formal letters. In official letters or

in letters written to Councils, Committees, Boards as well as in memorials and petitions, the name of the addressee or his official designation or both should be written before the salutation and after the date.

(F) *Superscription* :—It is that part of the letter which is regarded to be public and helps the postal authorities or the messenger to deliver the letter to the Addressee. It corresponds to the inside address.

To avoid delay the address should be written neatly and legibly. The postage stamp should be put on the front of the envelope at the right upper corner. The name of the Addressee should begin about the middle of the envelope towards the left hand side and should gradually approach the right, so that the name of the town may be close to the bottom of the right hand corner.

When a person to whom a letter is addressed is living permanently or temporarily at the house of another, the name of that other person prefixed by C/o (meaning care of) is often put below the name of the person written to

<p><i>Raman Chand</i> <i>Vesma.</i></p> <p>Mr. Hari Mohan,</p> <p>C/o B Lokman Das,</p> <p>Iglas (Aligarh)</p>	<p>Stamp</p>
--	--------------

In writing the name of the Addressee on an envelope we should give his full name or his initials with style. Hence we may write either Mr. Prem Narain Gupta M. Sc, or Mr P N Gupta M Sc,

In addressing official persons we should give their designation below their names —

F. J Fielden Esq M A. (Lond),  
M A (Cantab)  
Principal Agra College,  
Agra

Weir Esq,  
The Director of Public Instructions, U. P.  
Allahabad.

The mode of addressing letters to business firms should be as follows —

Messrs. The Oxford University Press,  
Calcutta

Messrs The Agra Book Store,  
Hospital Road,  
Agra

The informal or private letters may be addressed in one of the following ways —

1 B Dina Nath Chatterjee, B A,  
91, Civil Lines,  
Cawnpore

- 2 B Shiva Chandia Sahai Jain,  
V Nagla Hia,  
P. O Beswan,  
Distt Aligarh.
- 3 D N. Chatterjee Esq. B A ,  
91, Civil Lines,  
Cawnpore
- 4 Mr Pisan Nath Pathak, M Sc ,  
Salt Inspector,  
Daibhanga

*N B* —The title Esq is never used if any other title has been used before the name Hence it is incorrect to write B. Naval Behari Esq B A or Mr Ram Babu Agarwal Esq

To clergymen we should write Rev or preferably The Rev. followed by their Christian names and surnames , as, The Rev W M. Drinkwater.

Academical degrees or honorary titles should be placed after the name or after Esq , if Esq. has been used , as

Mr. Shiva Prasad Agarwal, M A , LL B.  
Ayodhya Peishad Esq M A  
Bij Mohan Mehlotra, M A., Ph D K C S. I.

*N. B* —There can be no end to enumerating the different forms of Address. Students may choose any form according to the nature of the letter and the person addressed

The students will do well to keep in mind the following table.



Nature.	Salutations	Close.
<i>A. Private Correspondence</i>		
<i>Relations .</i>		
(a) Elders	My dear (Relation-ship)	Yours affectionately ( ) or, Yours affectionately, ( . )
(b) Younger	My dear (name or relationship)	Do
<i>Friends</i>		
(a) Stranger.	Dear Sir,	Yours faithfully,
(b) Slightly familiar	Dear Mr	Yours truly,
(c) Familiar	Dear .	Yours very truly,
(d) Friendly	My Dear (Half name) or, My dearest	Yours sincerely, Yours very sincerely, Yours ever,
<i>B Business Correspondence</i>		
Formal	Sir or Gentle- men Madam or Mesdames	Yours obedient servant, Yours faithfully,
Less Formal	Dear Sir, Dear Madam or Dear Sirs,	Yours truly,
Familiar	My Dear Sir, My Dear Madam, My Dear Sirs,	Yours very truly,

Nature.	Salutation.	Close.
<i>C. Official Correspondence</i>		
Official ..	Sir or Madam,	I have the honour to be, Sir, (Madam), Your most obedient, servant,
Demi-official letter	My dear (name) Dear (name) Dear Mr	Yours sincerely, Yours very truly, Yours truly,
Applications or petitions to officials	Sir or Madam,	I beg to remain, Sir, (Madam), Your most obedient servant, or Yours obediently,

## KINDS OF CORRESPONDENCE

- 1 Private
- 2 Public
- 3 Official

## PRIVATE CORRESPONDENCE

Private correspondence plays an important part in our daily life. All our activities will come to a stand-still without mutual exchange of thought. Private correspondence includes a variety of communications which are private. They pass

between individuals in their private and personal capacities. The scope of private letters is unlimited and their subject matter inexhaustible. But for the sake of facility they may roughly be divided into the following classes —

- (a) Letters of Relationship
- (b) Letters of invitation
- (c) Letters of introduction
- (d) Letters of congratulation
- (e) Letters of condolence
- (f) Miscellaneous letters

The following points about private correspondence may be borne in mind

- (1) The element of emotion should play an important part in letters of love and friendship
  - (2) Private letters should always be written in an easy, conversational and pleasant style
  - (3) A private letter should be so sincere as it may give the reader the idea that the writer is personally talking to him
  - (4) Letters of complaint should never be posted in haste
  - (5) The display of titles and degrees in private letters is undesirable.
  - (6) Letters to social superiors should be sent in envelopes
  - (7) Confidential messages should not be sent on post cards
  - (8) Letters of excuse should appear real not laboured or affected
-

A. LETTERS OF RELATIONSHIP

*(Son informing Father of his Success)*

Hewet Road  
Allahabad  
10th March 1938

My dear father,

You shall be overjoyed to learn that I have come with flying colours in the High School Examination. My success has been brilliant in so far as I have topped the list and won distinctions in two subjects.

As I have to deposit my fees for the new course please send me a sum of Rs. 50/- to meet the expenses.

With love to you and mother,

Your affectionate son,  
Devendra Kumari

---

*(Father encouraging Son on his Failure)*

Benaies,  
7th Feb 1938

My dear son,

Your letter reveals to me that you are too much worried about your failure. You need not be in the least anxious. I am fully convinced that you did not leave a single stone unturned to make up the deficiency caused by your serious illness. We are grateful that God has spared

your life. Even if you had been promoted to the next higher class, you would have been a physical wreck. Do not let gloom cast its shadow over your countenance. I am prepared to help you in every way.

Have you forgotten my remark that failures are the high roads to success? You know, after all, examinations are purely matters of chance and are not the true test of a student's knowledge.

I am confident you will pass with credit next year. Do not take the thing to heart. Harbans Kumari's marriage comes off on the 11th inst., so leave for home by the first train available.

With love to you,  
I am,  
Your affectionate father.  
Mangal Deo

---

*(Brother informing Sister about his  
Mother's Illness.)*

Gokulpura Agia  
Jan 4 1938

My dear sister

You will be shocked to learn that dear mother has been lying dangerously ill for the last three days. Every medical aid is being rendered but recovery I am grieved to say, seems improbable. We do not stir from her bedside. Last night we did not even wink. We are already feeling the strain of nursing and think

that your presence will give immense relief to us and the patient. Moreover, you have been continually in her thoughts during the whole of her illness.

Please do come as soon as possible

I am,  
Your affectionate brother,  
Damodar

---

*(Son informing Father about his  
Arrival at Home)*

39, Hindu Hostel,  
Allahabad  
24th April, 1938

Dear father,

You will be pleased to learn that my summer vacation will commence on the 27th of April. I have much pleasure in the prospect of spending two months in your company at home

The heat at Allahabad has been unbearable for the last few days and the sooner I leave the place the better

Before I close, may request you to send me a sum of Rs. 10/-

With love,

I am,  
Yours affectionately,  
Raghubir

*(Father Replying)*

Khulja,  
26th April, 1938.

My dear son,

I rejoice at the prospect of soon having you in our midst. Your mother and aunts are very anxious to see you at the earliest moment.

The heat here is not so excessive as at Allahabad. Come soon the change will be quite welcome to you.

I am sending you a money-order of Rs. 10/- which, I hope, will enable you to meet your expenses. Come immediately, mangoes are awaiting your arrival.

With good wishes to you,

I remain,  
Your affectionate father,  
Magna Ram,

---

## B LETTERS OF INVITATION

- 1 The nature of the invitation should be clearly mentioned whether one is invited to a dinner, a garden-party or a musical entertainment. The date and hour should also be clearly put down.
- 2 Formal and ceremonious invitations are written in the third person. They contain the place and date below the body of the letter on the left hand side. There is no subscription.

3. Informal invitations are written in the first person. The place and date are given as before and the subscription is as usual in ordinary private letters.
4. Invitations to formal entertainments where arrangements of refreshments are contemplated, have usually the letters R S V P at the bottom of right hand corner. They are the initial letters of the French phrase "*R'epandez s'il vous plait*" and stand for "Reply, if you please".
5. Invitations must be written on paper of good quality. In cases of large gatherings letters of invitation should be sent at least a week before the occasion.

---

#### ABOUT REPLIES.

1. Invitations should be answered in the form in which they are written. Formal invitation letters should be answered in the first person, while informal ones in the third person.
2. Replies to invitations should be sent without delay. Nothing but an engagement previously entered into can be accepted as a valid reason for declining an invitation.
3. A reply accepting an invitation should be in the present tense. Hence it is incorrect to say 'I shall be pleased to accept'. The correct form will be "I am pleased to accept" or "I have pleasure in accepting".



SPECIMENS

*(Invitation to Picnic)*

Katra Street,  
Aligarh  
14 March, 38.

My dear Mohan Lal,

At the suggestion of your dear friend, Hanuman Prasad, we have made up our mind to go out for a picnic next Sunday. The place we are going to pay a visit to abounds in pleasant gardens. We are making excellent arrangements for refreshments. We have drawn up a thoroughly enjoyable programme for the day, which includes musical entertainments and poetical recitations.

Please let us have the pleasure of your company. We feel sure that you would not disappoint us.

We shall be starting at 7 a.m. from the house of Mr. Prem Mohan.

Yours sincerely,  
Prem Narain.

—  
*(Reply Accepting)*

Mahavirganj,  
Aligarh.  
15th March, 1938

My dear Prem Narain,

Thank you for your kind invitation to join the picnic in which so many friends are parti-

cipating. The programme is indeed tempting and I cannot afford to miss the opportunity of having the pleasure of your company.

I shall be positively present at the house of Mr. Prem Mohan by 6 a. m.

Yours sincerely,  
Mohan Lal.

---

*(Reply Refusing)*

Municipal Road,  
Kasganj,  
15th March, 1938.

Dear Prem Narain,

Thank you very much for your kind invitation. But I am sorry that a very urgent previous engagement prevents me from participating in your picnic.

Wishing you a very pleasant trip,

I am,  
Yours sincerely,  
Mohan Lal.

---

*(Formal letters of Invitation)*

Mr Shiva Prasad Agarwal requests the pleasure of the company of Mr Prem Prakash at dinner at his house at 8 p m on Sunday, the 24th April

Anand Kuttu, Balkabasti,  
Agra

The 15th April

R. S. V. P.

*(Formal note of Acceptance)*

Mr Prem Prakash accepts with thanks the kind invitation of Mr Shiva Prasad Agarwal to dinner at his house at 8 p m on Sunday the 24th April. He will be delighted to come.

Anand Bhawan,  
Agia  
16th April

---

*(Reply Refusing)*

Mr Prem Prakash acknowledges with thanks the kind invitation of Mr Shiva Prasad Agarwal to dinner at his house at 8 p m on Sunday the 24th of April, but he very much regrets that he cannot be able to come on account of a previous engagement.

Anand Bhawan, Agia  
16th April

---

*(Other formal Invitations)*

Mr and Mrs Har Dayal present their compliments to Mr Pran Nath Pathak and will be much pleased to have his company at dinner on Friday, the 29th of April at 8 in the evening.

Iglas  
25th of April.

*(Reply Accepting)*

Mr Pran Nath Pathak returns his cordial thanks to Mr and Mrs Hari Dayal for their kind invitation to dinner on 29th April which he has much pleasure in accepting

27th April,  
Aligarh

---

*(Reply Declining)*

Mr Pran Nath Pathak returns his compliments to Mr and Mrs Hari Dayal and regrets that he is unable to come on account of a previous engagement

Aligarh,  
27th April

---

*(To a Wedding)*

The undersigned requests the pleasure of  
Mr Kapil Deo's company at the  
auspicious occasion of the  
marriage of his son  
Shanti Prasad with the  
daughter of  
Bhagwan Sahai,  
on 25th  
May 38

Ram Chand Bhaigava,  
Muttia  
R S V. P.

( 410 )

(Address)

Mr Kapil Deo

11, Jain Hostel,

Agia.

---

(Another Form)

Mr and Mrs Bagchi

request the pleasure of

Mr and Mrs Katju's company

on the occasion of

the marriage of their daughter

Kamla

in the Arya Samaj Temple, Delhi

on Sunday, the 23rd of April

at 8 p m.

R S V P

---

*An invitation to an "At Home."*

Mrs Shaima

At Home

Sunday, the 24th May

4. 30 p m sharp

Moti Katia, "

Agia.

20th May.

R S V. P.

*(Accepting the above)*

Mr. Hari Dayal thanks Mrs Sharma for her kind invitation to an 'At Home' on Sunday. the 24th inst and would be much delighted to be present

Gokulpura,  
Agia,  
22nd May

— —

*(Refusing)*

Mr. Hari Dayal regrets that due to his indisposition he is unable to accept Mrs Sharma's invitation

Gokulpura Agia,  
22nd May.

— —

*(Informal Invitations)*

My dear Sharma,

Will you give me the pleasure of your company at a musical entertainment on Sunday, the 24th inst at 8 p m. ?

Sahitya Sadan,  
19th April.

I am.  
Yours sincerely  
Hua Lal

*(Reply Accepting)*

My dear Hira Lal,

I have much pleasure in accepting your kind invitation to a musical entertainment to be held on the evening of the 24 inst. at 8 p. m

Thanking you for your kind invitation,

Gobaidhan,  
21st April

I remain,  
Yours sincerely,  
Nathi Lal Sharma

---

*(Reply Refusing)*

My Dear Hira Lal,

While thankfully acknowledging your kind invitation, I am very sorry to say that owing to a previous engagement I cannot have the pleasure of enjoying your musical entertainment on the evening of the 24th inst

With cordial thanks for your kind invitation and wishing you success at the musical entertainment,

Gobaidhan  
21st April.

I remain,  
Sincerely Yours,  
Nathi Lal Sharma

---

My Dear Mr Gyan Prakash,

Will you and your wife give us the pleasure of your company at a tea party on the 10th of May at six o'clock in the evening at our house ?

Raipur  
6th May

Yours Sincerely,  
Om Prakash

( 413 )

*(Acceptance)*

My Dear Mr. Om Prakash,

We shall be delighted to have tea with you  
on the 10th of May

With kind regards,

Hathias,  
7th May -

Yours Sincerely,  
Gyan Prakash

---

*(Refusal)*

My Dear Mr. Om Prakash,

You will excuse our inability to attend your  
tea party as some formal guests shall be coming  
to our house that day

With loving regards,

Hathias  
7th May

Yours Sincerely,  
Gyan Prakash

---

Agia Cantt.  
26 June, 38

My dear Sir,

We shall be glad if you will join us at a dra-  
matic performance on Thursday next at  
8-30 p m in our factory compound.

Very Sincerely Yours,  
Shankar Sahai.



( 414 )

*(Reply Accepting)*

Kinari Bazar, Agra  
26th June

Dear Sir,

I am much pleased to accept your kind invitation to the dramatic performance on Thursday evening at 8-30

Very Sincerely Yours  
Kalyan Sahai

---

*(Reply Declining)*

Kinari Bazar, Agra  
June 26th

My dear Mr. Shankar,

Thank you heartily for your cordial invitation to the dramatic performance, but I much regret my inability to be present at the time. I am leaving home next Thursday on an important piece of business and shall be back after a fortnight

Hoping to be excused,

Yours Sincerely,  
Kalyan Sahai

*(Invitation to a Friend to spend a Holiday.)*

Haripur,  
17th July

My dear Friend,

Will you come and spend the Dewali Holidays with us ? Some more friends are also expected We are sure you will be reaching here on Monday positively We shall be pleased if you will bring your eldest son with you

With kind regards,

Yours Sincerely,  
Jagdish Prasad

---

*(Acceptance.)*

Deo Nagar,  
19th July

Dear Friend,

Cordial thanks for your kind invitation of the day before yesterday I shall be pleased to join your company on Monday positively It will give me great pleasure to bring my son when you are so good as to invite him as well. The sight of your letter has almost made him wild with joy at the prospect of playing with your children

With kind regards,

Sincerely Yours,  
Raghubir Prasad

*(Refusal)*

Place—

Date—

Dear Mr Jagdish Prasad,

I am very sorry that my Mother's serious illness prevents me from accepting your kind invitation. With cordial thanks for your kind invitation.

Yours Sincerely,  
Raghubir Prasad

---

### C. LETTERS OF INTRODUCTION

The following points may be remembered in connection with the letters of introduction

1. The letters of introduction should be brief
2. They should be unsealed, because it seems insulting to distrust the bearer of the letter
3. A letter of introduction should not abound in lavish praises. It should only state the writer's relations, with the bearer and testify to his respectability, conduct and education etc
4. Letters of introduction should not be given to every Tom, Dick and Harry. Only a few select should have this privilege.
5. When calling at a private house with a letter of introduction, the bearer should send in the letter with his visiting card (if any)

SPECIMENS

*(Introducing a Friend)*

3, Civil Lines,  
Bombay,  
Aug. 25th, 1938

My dear Babu Atma Ram,

It gives me great pleasure to introduce to you my very dear friend, Rejeshwar Piasad Chaturvedi about whom I have so many times spoken to you.

It is idle to dilate on his commendable qualities. As he is a stranger to the place, I hope you will not let him feel depressed.

I am sure you will provide him with every sort of convenience.

With love,

I am,  
Yours sincerely,  
H. M. Gupta.

---

*(Introducing a Friend)*

Aminabad Park,  
Lucknow  
7th Jan 1938.

Dear Mr. Gurnish Chand,

The bearer of this letter, Babu Manohar Lal Sharma, is proceeding to Agra for a change. He

has a programme for a week's stay at your place. He is one of my most intimate friends. He has asked me to introduce him to some one whom he may reckon for assistance at a place where he has never been before. It struck my mind at once that you are exactly the person he would be happy to make acquaintance with. Being fully aware of your amiable and hospitable nature, I have ventured to assure him that he will not miss a friend at Agra.

Any special attention shown to him will be looked upon by me as a personal favour for which I shall feel obliged.

With love,

Yours very sincerely,  
Shiva Prakash

---

*(Introducing an Author to a Publisher)*

Madan Gate,  
Aligarh.  
7th May, 1938.

Messrs The Agra Book Store,  
Agra

Sir,

The bearer of this letter, Mr. Madan Mohan Shukla, is one of my most intimate friends. His attainments have won for him a name in the literary sphere of Aligarh. He has written a marvellous book on the principles of literary criticism. His fame as an author has already

been established. Are you in a position to publish his book ? May I hope that in view of our mutual relations, you will show him due regard ?

Trusting this finds you well,

I am,  
Yours faithfully,  
P. S Gupta.

---

*(Introducing a Brother to an Office)*

Kacheughat,  
Agia  
23rd Feb 1938.

My dear Mr. Babu Ram,

It gives me great pleasure to introduce to you my brother, Mr Ram Charan Sharma who is to join your office shortly. In him, I am sure, you will find a pleasant companion.

As my brother is quite new to the place, I hope, in your company he will not be put to any inconvenience. Please arrange for his lodging and board and render him every possible help you are capable of.

With kind regards,

I remain,  
Yours very sincerely,  
Ram Swarup

*(Introducing a Friend's Sister.)*

Delhi,  
March 14, 38.

My dear Aunt,

Allow me to introduce to you my friend's sister, Miss Shakuntala Agrawal who will present this letter to you in person. She is a girl of great culture and respectability. I am sure, you will immensely like her.

Her mission is to pay a visit to all the holy temples of Muttia. She proposes staying with you for three days. I hope during this time you will take her round the famous temples of your city.

I am confident you will make her feel quite at home.

With love,

Yours affectionately,  
Jagannath Pd

---

## D LETTERS OF CONGRATULATIONS.

### GENERAL HINTS

- 1 Such letters should be sent as soon as possible after the occasion of joy and happiness.
- 2 Letters of congratulation, should be expressive of genuine joy the expression of which should be cordial not, hypocritical.
- 3 They should be entirely free from any painful news. If one wishes to convey a sad message that may be sent to the same person in the next letter written the same day.

ILLUSTRATIONS.

*(Letter accompanying a Birth Day Present)*

Mainpuri,  
16th March

Dear Hall,

I have great pleasure in congratulating you on the occasion of your birthday and in sending you a volume of Guptaji's Saket as a token of esteem love and friendship

Wishing you many happy returns of such auspicious days.

I remain,  
Your sincere friend,  
Jagdish Chand  
Mehta

---

*(Reply to the above Letter)*

Moradabad,  
19th March, 38

Dear Mr Mehta,

Your kind note and the beautiful volume of Guptaji's Saket which accompanied it, gave me infinite pleasure I am sure, I will feel interested in the author's epic poetry. It was very kind of you to remember me on my birthday and I am thankful to you for your present

Thanking you for your good wishes,

Yours sincerely,  
Hall.



*(Another form)*

Khurja  
24 Jan 1938

My dear Madan,

My heart is humming with delight to make preparations for your birthday celebrations. Our joy would have been considerably enhanced had you been present in our midst. However, it gives us great pleasure to send you a matchless wrist watch as a small present and token of affection.

May prosperity brighten all your future years  
May you become an honour to your large circle of friends and relatives

With affectionate regards,

I am,  
Your loving Uncle  
Kedar Nath Gupta.

---

*(Reply to the above)*

42, Second Hostel,  
Benaies,  
16th Jan 1938

My dear uncle,

My joy knew no bounds at the receipt of the beautiful watch and the letter that preceded it. Please accept my heart-felt thanks for them. You have really been very kind to me. I hope that all your good wishes for me may be fulfilled.

With love and respect,

Your grateful Nephew,  
Madan

*(Congratulating a Friend on Success)*

Deputy Ganj,  
Moiadabad,  
June 25th, 38

My dear Harish Chandia,

Please allow me to express my heartiest congratulations on your brilliant success at the High School Examination. It is really creditable to get a first class with distinction in two subjects.

When should I expect to have sweets from you ?

With regards,

I am,  
Yours Sincerely  
Kishan Lal

---

*(Another form)*

Chandni Chowk,  
Delhi  
30th May 1938

My dear son,

The news of your success at the B A Examination transports me to regions of excessive joy. It is really creditable that you, inspite of your illness during the examination days, have been able to secure first division with

good position Accept my most sincere congratulations on your enviable success .

Wishing you brighter future prospects

I am  
Your affectionate father,  
Lakshmi Chand

---

*(Congratulating a Friend on his Marriage)*

Agra  
11th May, 38

My dear Hari Dayal,

Please accept my heartiest congratulations on your marriage celebrated so auspiciously the other day I offer my sincerest good wishes for a happy and prosperous union

With tenderest regards to you and yours,

I am,  
Yours Sincerely,  
S. P. Agrawal

---

*(Congratulating a Friend on obtaining an appointment.)*

7, Jain Hostel,  
Agra  
26th Feb, 38

My dear Mishraji,

I cannot express my unbounded joy felt at the happy news of your appointment in the office of the Director of Agriculture, Lucknow.

Please let me share in your joy by expressing my heartiest congratulations on your success in the matter. We should feel grateful to God who has been pleased to reward your endeavours.

I am sure, you will immensely like the work of an Industrial supervisor. I pray you may bring honour and credit to you as well as to your friends by winning distinctions in the work. May you prosper ever.

With kindest regards,

I remain,  
Yours very Sincerely,  
B S. Gupta

---

*(Congratulating a Friend on the birth of a Son.)*

Kasganj,  
4th Feb 1938.

Dear Mr. Om Prakash Gupta,

With extreme delight I learnt from Prem-Narain the happy news of your being blessed with a male child. I offer my heartiest felicitations to you and Mrs. Gupta on the fulfilment of a long cherished desire. May the new-comer grow up to be the illustrious son of an illustrious father.

With tenderest regards to you all,

I am,  
yours ever,  
Bhajan Lal Singhal.

## E. LETTERS OF CONDOLENCE.

### GENERAL HINTS.

1. Letters of condolence must be short, earnest, sympathetic and sincere. The object of these letters is to share the sorrows of our near and dear ones but not to play the cynic philosopher.
  2. The aim of consolatory letters should be to give relief to the bereaved. This can be done by being sincere in our condolences.
- 

### ILLUSTRATIONS

*(Condoling a friend on the death of his wife)*

Manik Chawk,  
Aligarh,  
17th July, 38

My dear Gopal,

No words can express how shocked and grieved I felt at the heart-rending news of the untimely death of your loving and honoured wife. The misfortune of having lost so beloved a wife cannot but overwhelm any person, I offer my sincerest condolences to your bereaved family.

May her soul rest in peace. Amen

I am,  
Dear friend,  
Yours sincerely,  
H L Gupta.

*(Another form)*

Dear Gopal,

With profound sorrow I learnt this morning the terrible bereavement with which Providence has visited you. I trust that you will forgive me if I venture to intrude upon your grief with expressions of heart-felt sympathy. Tears come out of my eyes when I remember the kindness done to me by your noble wife. She was so loving, considerate and courteous that all those who had the pleasure of enjoying her hospitality, shall ever cherish her memory. Her presence was like the sun-shine, it gladdened all who came near it. We all consider her sad demise to be a personal loss. We are one in our deep sense of the grief which has overwhelmed you. May you be consoled and sustained in it by the thoughts of the genuine regard in which she is so universally held.

Believe me,  
Dear Friend,  
Most sincerely yours,  
H C Gupta.

---

*(Reply to the above)*

Dhan,  
19th July, 38.

Dear Gupta,

Your kind letter of sympathy and condolence is very welcome to me. It has given me ample relief. You too were in her thoughts when she breathed her last. It is really kind of you

that you hold her in such high esteem But for  
me the light of life is put out,

Thanking you for your kind consolation,

Believe me,  
Dear Friend,  
Sincerely yours,  
Gopal

---

*(Condoling a lady on the death of her husband,  
a teacher)*

Agia College,  
Agia,  
7th Aug 1936.

Madam,

Permit us to convey to you, Madam, an  
expression of the deep sorrow we all feel at the  
sad demise of your dear husband He was the  
most beloved teacher at the college and was  
always held in high esteem and affection. His  
loss to us is irreparable

Sudden and terrible as the blow has been,  
we pray that you may be strengthened by  
divine Providence to endure this tragic  
loss

May his soul rest in peace

We have the honour to remain,

Madam,  
Most obediently yours,  
The Students of Agia College,

*(Reply to the above)*

Gokulpura, Agia  
8th Aug 1936

Dear Students,

I thank you very much for the kindness with which you have written about my dear husband. My only consolation is to know how widely and deeply he endeared himself to you all. You know death laid his icy hand on him when he was in full vigour of his faculties. Without pain and weariness he shuffled off this mortal coil.

May your prayer about the peace of his soul be answered.

Again thanking you for your kindness,

I am,  
Dear Students,  
Yours sincerely,  
Mis Ghosh.

---

*(Condoling a friend on his father's death)*

Raipur,  
5th June 1934

My dear Devendia,

The heart-rending news of your father's death has caused a great turmoil in my heart. Your loss, no doubt is irreparable, but mine is none the less. I can picture how deeply afflicted you must be in your bereavement, but I trust Divine Hand will sustain you in your grief. May his soul rest in peace.



I shall deem it fortunate to render you any help I am capable of.

I am,  
Yours sincerely,  
Bhagwati Pd

---

*(Condoling a friend on the death of his Brother)*

Bagiya Mannam,  
Cawnpore,  
17th May, 38

Dear Friend,

I was greatly shocked to hear the news of your dear brother's death. In him we have lost not only an eminent scholar and a personal friend, but also an affectionate guide and a universal benefactor. Every one of us here is mourning his loss. I am afraid how you would be able to bear your affliction. May you have strength to tide over your difficulties.

Can I be of any service to you in your bereavement?

I remain,  
Yours sincerely,  
Kapil Deo Agrawal.

---

## F MISCELLANEOUS PRIVATE LETTERS.

*(Consoling a Friend on his Failure)*

Sikandia,  
26th April, 38

My dear Mohan Deo,

I have heard with grief the news of your ill-luck at the last annual examination. You

know, calamities never come alone This is the worst that can happen to you Think that your evil days are now over Do not give way to pessimism, but face your misfortunes manfully Do not take your failure to heart otherwise it will seriously tell upon your health Why should you worry when your father has given you so much encouragement and is prepared to give you every possible help

Hoping you will feel cheerful now,  
With love,

Yours Sincerely,  
Mata Din

---

*(Requesting for a Loan )*

Manpara,  
Agia  
14 Jany 38

Dear Mr Jagan Nath,

Will you favour me with a loan of Rs 50/- only on a note of hand ? I stand in urgent need of money I hope to be able to repay the same in a month or so. I am willing to pay any reasonable rate of interest that you may be pleased to quote

Soliciting an early reply,

Yours truly  
Kishan

*(Reply Refusing)*

Seth Gali Agra,  
16th Jan, '38

Dear Mr. Kishan,

I extremely regret my inability to help you in your need. These days I am practically out of pocket and am not in a position to give you even half the sum desired, otherwise I would have had no objection to making myself useful to you.

Yours truly,  
Jagan Nath.

---

*(Announcing the birth of a Child)*

Garhya phatak,  
Jhansi  
12th July, '38.

Dear Brother,

You will be much delighted to hear that a male child is born to "Bhabiji". He saw the light of the day at 8 in the morning. Every one in the household is feeling wild with joy. Both the child and the mother are doing well. Since my prediction has come to be true, I am sure, you will fulfil your promise of presenting me a gold watch. Munni and Shanti tender their regards to you.

With love,

I am,  
Yours affectionately,  
Kishan Lal Gupta

*(Calling in a Doctor to visit a Patient)*

Place .....

Date .. .....

Dear Dr Kapoor,

Will you be good enough to call at my house as soon as you can ? One of my sons is ill and we do not know what is the matter with him. Moreover, my daughter seems to have broken some ribs in an accident met just now. The sooner you come the better.

Yours sincerely,  
N K Sethi

---

BUSINESS CORRESPONDENCE

GENERAL HINTS

1. Business letters should be direct, plain and concise in language and ought to contain only such matter is pertinent to the business in hand. Personal references like "With kind regards, with love" etc should be avoided.
2. A business letter should be fit to serve the purpose for which it is written. It must be to the point, and should manifest a thorough knowledge of the subject-matter which it proposes to deal with.
3. In commercial communications a polite form of language should be used. It should be natural, fluent, but free from self-consciousness, and should avoid superfluous flattery, empty phrases, and personal imitation.

4. A short and concise mode of expression is essential to a business letter. It should aim at expressing as much as possible in as brief a form as is consistent with clearness and courtesy
5. To convey the complete and exact meaning intended, a careful selection of words should be made. There should be the greatest possible restriction to the use of foreign or unfamiliar words. Ridiculous abbreviations and expressions which tend to distort the language should be avoided
6. Reply to a business letter should never be delayed.
7. In addressing firms, their names and addresses should be given above the body of the letter and before the salutation
8. All business letters should be perfectly legible, specially the signature, and should always contain the Date and the full Address of the writer.
9. Every letter should be preserved and copies of important letters should be kept.
10. Different subjects should be treated in separate paragraphs
11. A business letter should never put in harsh, angry and annoying words to the party concerned. It is better to admit one's fault
12. Letters of refusal should sugar the bitter pill by polite words and praise, if possible.

CLASSIFICATION

- 1 Concerning Orders.
  - 2 Concerning Inquiries
  3. Concerning Complaints and Claims
  4. Miscellaneous
- 

SPECIMENS.

*(Order-Letters)*

Iglas (Aligah)  
4th May, 1938.

Messrs. The Agia Book Store,  
Agia

Dear Sirs,

Will you be so good as to send me a copy of "Pleasures of Essay Writing (by D M Gupta) at your earliest convenience ?

Yours faithfully,  
Madan Lal Sharma

---

22, Mall Road,  
Lucknow.  
5th June, 38.

Messrs. Gaya Prasad and Sons.

Dear Sirs,

I shall feel obliged if you please send me the following books at an early date.

Names of the books.

1  
2  
3.

Yours faithfully,  
Devendia Kumari.

---

Mandi Ram Das,  
Muttia  
7th July, 1938

Messrs Jagan Nath Dina Nath,  
Kinari Bazar, Agra.

Dear Sirs,

Please have the goodness to send me two  
Benaresi sahis (costing about thirty rupees each)  
per V P P and oblige

Yours faithfully,  
Ram Chand Sita Ram,  
Agrawal.

---

27, Jain Hostel,  
Agra.  
17th June, 1938.

Messrs Ram Narain Lal and Sons,  
Allahabad.

Dear Sirs,

Kindly send me the following books at your  
earliest convenience and oblige I am herewith  
sending a money order of Rs 20/- which, I  
hope, will cover their price and postage Please  
also send the account along with the books.  
Thanking you in anticipation.

*Names of the books.*

- 1
- 2.
- 3.

Yours faithfully,  
Bhagwan Das Jain.

---

*Reminder.*

27, Jain Hostel,  
Agra  
25th June, 1938

Messrs Ram Narain Lal and Sons  
Allahabad.

Dear Sirs,

On the 17th June I sent you an order for the following books to be forwarded at your earliest convenience, but I regret to say that the books have not yet reached me. Nor have you acknowledged the order. As these books are specially wanted for our annual examination we trust that you would be good enough to give the matter your most immediate attention.

The books ordered were

- 1
- 2
- 3 ..

Hoping an early execution of the order,

I remain,  
Yours faithfully,  
Bhagwan Das Jain



*(Execution of orders)*

The Agra Book Store,  
Agra  
6th July 1938

Dear Sir,

We acknowledge with thanks your order of July 4, 1938 for a copy of Pleasures of Essay-Writing

The order is receiving prompt attention  
The book will reach you within a week  
Awaiting your further orders,

Yours faithfully,  
The Agra Book Store.

---

*(Acknowledgement)*

Ram Narain Lal and Sons,  
Allahabad,  
30th June, 38

Dear Sir,

We beg to acknowledge your order dated the 17th June as well as your reminder of the 25th June for the books mentioned therein. We regret our inability to supply the same as the books required are out of stock. If, however, you can wait for a month, we can execute your order.

Awaiting your reply,

We remain,  
Yours faithfully,  
Ram Narain Lal and Sons.

*(Feeling sorry for the delay in execution )*

Atma Ram and Sons,  
Lahore,  
26th June, 38

Dear Sir,

We beg to apologise for the delay in the execution of your order, dated the 16th inst. Some of the books ordered for were not easily available. Having now been successful in obtaining them, we hope to be able to despatch the books by to-morrow positively.

Regretting the delay and the inconvenience you might have been put to.

We remain,  
Yours faithfully,  
Atma Ram and Sons.

---

*(Receipt of goods )*

13, Civil Lines,  
Ajmer,  
30th June, 38

Messrs Atma Ram and Sons,  
Lahore

Dear Sirs,

I have pleasure in informing you that the books invoiced by you have arrived here satisfactorily. I am sending you herewith a money-order of Rs 20/- in payment to your account. Please acknowledge receipt.

I remain,  
Yours faithfully,  
Bhajan Lal Singhal.

( 440 )

*(Inquires.)*

Lall Gate,  
Alwar  
14th May, 38.

Messrs Bhargava Brothers and Co.,  
Benares.

Dear Sirs,

Will you kindly let me know what is the price of Everyman's Classical Dictionary and whether you have got it in stock ?

Yours etc ,  
Nand Kishore Sharma.

---

Aligarh,  
May 22, 1938.

The Manager,  
Leader, Allahabad

Dear Sir,

Will you be so good as to send me a list of your publications ? I am desirous of stocking the same in this town Will you kindly favour me by sending your latest catalogue to-gether with some idea of the maximum discount you allow.

Also let me be informed, at the same time, of your terms regarding remittance etc.

Soliciting an early reply,

Yours faithfully,  
Master and Co.

*(Reply to the above)*

Leader Press,  
Allahabad.  
May 17th, 38.

Messrs Master and Co, Aligarh.

Dear Sirs,

In reply to your request for the price-list of our publications we have the pleasure in sending you the same along with printed slips showing full particulars of the discount allowed

We expect all new stockists to remit in advance 20 p c of the cost of goods and conveyance charges

We have numerous publications as will be known to you by our catalogue They are all upto-date

We trust you will favour us with a trial order Hoping to give you entire satisfaction

We remain  
Yours faithfully  
Manager  
Leader.

---

The Cheapest Book Store  
Hathras  
14th May

Messrs Ram Prasad and Sons  
Hospital Road,  
Agra

Dear Sirs,

We have some prospects of transacting important business with Messrs. Dum Dum Ji

and Co. of your city. As the firm and its proprietors are unknown to us, we shall be grateful if you will give us detailed information of their financial status, business conduct, reputation and stability.

We thank you in advance for any information that you can send us regarding the solidity of these people. Trusting you will excuse our troubling you,

We remain,  
Yours faithfully,  
The Cheapest Book Store,  
Hathras

---

*(Reply to the Above—favourable)*

Ram Prasad and Sons.  
Hospital Road,  
Agra  
16th May, 1938.

Dear Sirs,

In reply to your inquiry regarding Messrs Dum Dum ji and Co of our city we have great pleasure in saying that the firm is a highly respectable and stable concern. The proprietors are men of high qualities and acute business insight. In short we have no objection to speaking in the highest possible terms about the firm in question.

Yours faithfully,  
Ram Prasad and Sons.

---

*(Reply-unfavourable.)*

Dear Sirs,

In reply to your inquiry regarding Messrs. Dum Dum ji and Co. we regret to inform you that as far as is known to us, the firm is not regarded to be very reliable and reputable in the business-world. You may transact business with it at your own risk. Hoping this will satisfy you,

Yours faithfully,  
Ram Prasad and Sons.

---

*(Complaints and Claims)*

Office of the Warden,  
Jain Hostel,  
Agia  
1st, May, 38.

The Times of India Press,  
Bombay

Dear Sir,

As the books you have sent me do not tally with your invoice, and differ widely from my order, I beg to return them. I hope you would send me the books as laid down in my order-letter. The extra packing and postage will naturally be at your costs.

Yours faithfully,  
Warden.

Bharatpur,  
17th July, 38.

The Indian Press,  
Allahabad

Gentlemen,

I sent you an order for some Hindi books more than a month ago, but I regret to say that you have neither executed my order nor acknowledged it. I send you herewith a duplicate order. If you do not attend to it, I shall be obliged to deal with some other firm. Hoping a prompt reply,

Yours faithfully,  
Shiva Prasad Agiawal.

---

*(Reply to the Above)*

Indian Press,  
Allahabad  
22nd July, 38

Dear Sir,

We exceedingly regret the inconvenience you have been put to due to our delay in the execution of your order, which was unfortunately misplaced. To-day we are despatching your books per V. P. P.

Hoping to be excused for the delay,

Yours faithfully,  
.  
Manager.

MISCELLANEOUS BUSINESS LETTERS.

*(Requesting payment of Rent)*

28, Subzimandi,  
Delhi.  
5th April, 38

Babu Rama Shanker Gupta

Dear Sir,

May I call your attention to the fact that, although your agreement for the house rented by you stipulates monthly payments in advance, you have failed to pay the rent for the last two months. You are now in arrears for Rs. 50/-

If you do not pay the amount due within a week after the receipt of this letter, I shall be reluctantly compelled to place this matter in the hands of my legal adviser

Yours truly,  
Haish Nath Pathak

---

*(Introducing a Business Friend)*

Benaies Cantt  
13th Feb, 38

Messrs Bhaigava Brothers & Co.  
Mathura.

Dear Sirs,

The bearer of this letter, Mr Prakash Chand Luhadiya is visiting your town on business engagements. He is an agent of Messrs. Dina Nath and Sons Agra. I shall feel highly obliged



if you can render him any help in the fulfilment  
of his mission

Thanking you in advance,

Yours truly,  
Haji Mohan Gupta

Seth Gali, Agra  
7th June, 38

Sir,

We have the honour to inform you that we  
have commenced business here and beg that we  
may be favoured with your patronage

Our vast experience in trade emboldens us to  
assure you that you will never have any occasion  
to regret your transactions with us

We remain,  
Sir,  
Your Obedient Servants,  
Lakshmi Narain and  
Friends

—

17, Civil Lines,  
Bombay  
7th Feb, 38.

Mr Kishan Lal Maheshwari,

Dear Sir,

We beg to call your attention to our account  
of Rs 200/- which is long over due and request  
for an early Money order or Cheque.

Yours faithfully,  
Girish Chand Sharma

*(Forms of Receipts)*

Saharanpur,  
June 25th, 38.

Received from Mr Keval Kishan the sum of Rs fifteen only, being the monthly rent of Quarter no 6, for the month of May, 1938

Rajendra Lal Nagai.

Rs 15/-

---

Belanganj, Agra.  
15th April, 38

Received from Messrs. Ram Babu and Sons the sum of Rupees forty only, as full payment of the tuition fee of Hari for the month of March, 1938

Kishori Lal Mital.

Rs 40/-

---

*(Advising supply)*

The Agra Book Store,  
Hospital Road,  
Agra  
16th April, 38

Dear Sir,

In accordance with your esteemed favour of the 15th April we have forwarded you the books and note-books as detailed in the enclosed invoice.

Awaiting your further orders,

Yours faithfully,  
The Agra Book Store.

## PUBLIC COMMUNICATIONS.

Public communications are letters written by the public to officials or public bodies. These letters play a very important part in our daily life.

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### CLASSIFICATION.

- 1 Applications, testimonials recommendations, petitions and memorials
  - 2 Postal correspondence
  - 3 Newspaper correspondence
  - 4 Letters addressed to the Police Department or District Board or Municipal Bodies
  5. Letters addressed to educational institutions
- 

## I. APPLICATIONS FOR APPOINTMENT.

### GENERAL HINTS.

1. Such an application should be in the candidate's own neat handwriting and on clean paper of good quality
- 2 It should state clearly, respectfully, and without unnecessary verbiage the candidate's qualifications, laying emphasis on those most needed
- 3 It should avoid all personal references of a private character.

- 3 It should be so expressed as to convince the gentleman applied to that the applicant has qualifications which would enable him to efficiently fill the post
- 4 Copies of appropriate testimonials or recommendations should accompany the application and no return of these should be asked for or expected

## THE PARTS OF THE APPLICATION

*Address* —The postal address of the applicant should be given at the top of the application. The application must contain the date which should come a little below the address

*The Salutation* —Then comes the name and style of the person to whom the application is made, and also his address. The usual form is Sir or Dear Sir

*The Body of the Application* —It should contain the following subjects and each subject should be treated in a separate paragraph

- (a) *Introduction*—The nature of vacancy caused.
- (b) *Attainments*—Qualifications in detail
- (c) *Experience*—Former employment mentioning date and place
- (d) *Special aptitude*—Interest in extra activities. Any special qualifications.
- (e) *True copies of testimonials*—Should be appended

## OTHER DIRECTIONS

1. The application should begin respectfully in one of the following ways —
  - (a) Most respectfully I beg to state ..
  - (b) With reference to your notice in the Hindustan Times dated the ... I respectfully beg to offer myself for the same
  - (c) With due respects and humble submission I beg to lay the following lines for your kind and favourable consideration.
  - (d) In response to your advertisement in the Leader dated the .... for the post of a            I have the honour to offer myself for the same in consideration of the qualifications stated below —
  - (e) Being reliably given to understand that a few vacancies of    have fallen vacant under your kind control, I respectfully beg to offer myself for one of them.

2 *Close* :—

I beg to remain,  
Sir,  
your most obedient servant.

. . . . .

The signature should be followed by full address for reply, and further communications

The address on the envelope should be according to the official designation of the person written to.

SPECIMENS

*(Concerning an educational appointment)*

27, Anand Kuti  
Shikohabad  
14th June, 38

To,

The Head Master,  
P B A S High School,  
Hathias

Sir,

In response to your advertisement in the Leader dated the 13th inst for the post of an assistant teacher in English, I respectfully beg to offer myself for the same in consideration of the qualifications stated below —

(a) I took my M A. degree in English from the Agra University in 1935 in second division I graduated from the same university in the year 1933 with History and Mathematics as my optional subjects, in second division I passed both the High School and Intermediate examinations of the Allahabad Board respectively in the years 1929 and 1931 in the second division

(b) Since my M A I have been teaching English to High School classes in a recognised High School at this place Thus I have gained three years' experience of teaching

(c) Throughout my stay at college, I always distinguished myself in extra curricular

activities of the institution I won various prizes and medals in the social, literary and athletic activities of the college For two years I was the captain of The College Hockey team. Being keenly interested in scouting and music I can efficiently supervise these activities in your school.

(d) I come of a respectable and loyal Brahmin family holding nationalistic views I am very highly and respectably connected and most of my relatives are occupying eminent positions in the educational institutions of the U P

(e) I am about twenty two years old My constitution is sound, and I am capable of hard application to my work. I possess energetic habits.

As regards the minimum salary acceptable, I would like to have not less than a hundred rupees per month

True copies of my testimonials are attached herewith for your kind perusal

Hoping to give you entire satisfaction with my work and conduct,

I beg to remain,  
Sir.

Your most obedient servant.

*(Application for Clerkship)*

To,

The . .

.....

.....

Sir,

Being given to understand that some clerkships have fallen vacant in your office, I most respectfully beg to offer myself as a candidate for one of them

As regards my qualifications, I beg to submit that I am a first class matriculate of the Punjab University. Though desirous of prosecuting my studies further, I have not been able to do so owing to the sudden death of my father who was a senior clerk in your office .

I am 20 years old, well-built, honest and hard-working

I beg to enclose a copy of the testimonial from my Head Master, which will testify to my character and ability

Should you be so good as to appoint me to one of the posts, I hope you would not regret your selection

Soliciting a favourable consideration,

I beg to remain.

Sir,

Your most obedient servant,

Dated, Agra,  
the 15th March, 38



*(Another form)*

To,

The Manager,  
Agarwal Glass Works,  
Mirzapur.

Sir,

With reference to your advertisement in the Pioneer dated the 27th June, for the post of a clerk in your office, I beg respectfully to offer my services

I passed the Intermediate Examination in Commerce from the Calcutta University in 1934, and the High School examination with type-writing from the same University in 1932. I have special taste in book-keeping. From October 1934 up to the present I have been working in the Glass Technological Institute, Benares. I have given entire satisfaction to my employers.

The minimum salary which will induce me to give up my present post is Rs 70/- per month.

I am enclosing herewith copies of testimonials from the Principal as to my character and ability

Trusting that my application will receive due consideration at your hands,

I have the honour to be,  
Sir,  
Your most obedient servant,  
Raj Narain Agarwal.

Gadhapana, Agra.  
30th June, 1938.

To,

The Secretary,  
Public Service Commission,  
Delhi

Sir,

I understand that owing to the resignation (retirement, or promotion) of Mr Devendra Nath, there is a vacancy in the next grade to that I am in. May I take the liberty to offer myself as a candidate for the post.

I have served in your office for over a decade and, I hope, with credit. The enclosed testimonials from the superior officers under whom I have had the honour to work, will satisfy you with regard to my suitability for the post.

It will not be out of place to state that I once officiated for six months in the post applied for. My services have always been highly spoken of since the time I joined this Department.

Trusting my claims will receive due consideration,

I have the honour to be,  
Sir,

Your most obedient servant,  
Anand Swarup

7, Chatuipur State,  
14th Feb, 1938

---

*(Requesting for leave.)*

To,

The Accountant General,  
Allahabad

Sir,

Respectfully I beg to state that I have been

suffering from Typhoid fever for the last fifteen days My health is completely broken down. Seeing no signs of immediate recovery, the doctor attending on me advises me a change of climate

Under these circumstances, I hope, you will please grant me a month's medical leave to enable me to recoup my health.

I am herewith attaching a medical certificate to that effect

Yours obediently,  
Chandra Sen Jain,  
Superintendent

Allahabad,  
17th May, 1938.

---

*(Extension of the same)*

Sir,

As I have not been fortunate to recover from the attacks of Typhoid fever, I respectfully beg for an extension of the leave so kindly granted to me. I hope I will be able to resume my work after a fortnight

A second medical certificate is enclosed herewith

Yours obediently

*(Testimonials)*

D D Joshi	Government High School,
M A L T.	Moradabad
Head Master	17th Jan'y, 1938

I have great pleasure in testifying to the character and ability of Mr Hina Lal Gupta. He is one of the best students of the school. During his five years' stay at school, he has much impressed me by his obliging manners and amiable temperament. He is very industrious, intelligent and conscientious. He is a young man of unusual talents.

His conduct and character have been uniformly excellent. I have a very high opinion of Mr Gupta's capability and attainments. He is one of the few candidates whom one is glad to be able to recommend without reserve. He is trustworthy and reliable and will make a suitable candidate for any position of trust.

I shall be glad to answer any enquiries about him.

I wish him success.

D D Joshi,  
Head Master.

---

R S Gupta	P High School,
B A L T.	Gobaidhan
Head Master.	17th August, 38

This is to certify that Mr Nathi Lal Sharma was a student of this school for the last three years. His work was uniformly good. He

had a consistently good record. He passed the High School Examination in first division with distinction in Mathematics and Sanskrit and stood second in order of merit

He is a young man of parts, and possesses extraordinary qualities of head and heart. He has all along been a government scholarship-holder and a recipient of many prizes and medals

Of course, his conduct and character have been exemplary.

He comes of a respectable Brahmin family of the Muttia district and is very highly connected. He takes a keen interest in games and sports and other social and literary activities of the school

I am confident, he will acquit himself creditably in whatever sphere of life he may be placed

I wish him a glorious future career

R S Gupta  
Head Master.

---

*(Recommendation)*

27, Mall Road,  
Agra.  
13th April, 38.

My Dear Mr Ram Charan,

I am very glad to recommend to you Mr Satish Chandra who tells me that you require an assistant teacher in your school. I earnestly wish you may take him in

He is one of my most intimate friends upon whose help I have always counted. I am under great obligations to him

I can, in the terms most emphatic, testify to his integrity, ability and moral character. I have never met a man more faithful, hard-working and conscientious than he. The enclosed testimonials will tell you what kind of man he is.

In view of the intimate relations that exist between you and me I think it is not too much to hope that you would give his application the first preference.

Should your choice fall on him, I will deem it a personal favour. I am confident you will not regret your selection

Thanking you in anticipation,

I am,  
Yours sincerely,  
Rajeshwar Pd.  
Chaturvedi.

---

## PUBLIC PETITIONS AND MEMORIALS.

*(Petition in regard to repairing a village well.)*

To,

The Collector,  
Aligarh District,  
Aligarh.

Sir.

This petition of the inhabitants of village Kajroth, Tahsil Iglas, humbly sheweth,

That portions of the sides of our village well have fallen in as a result of which our villagers

are put to a great inconvenience Moreover, the irrigation of our fields has had to cease.

That we are in danger of losing our winter crops, that unless the damage is speedily repaired, the well will become useless, that our poverty prevents us from spending any thing over the repairs of the well.

Under these circumstances our petition is that you will be pleased to order your subordinates that the matter be attended to without delay

The petitioners will ever pray.

We beg to remain,

Sir,

Your Honour's most  
humble servants,

1

2.

3

*(Petition for Remission of Land Tax)*

To,

The Collector,  
Agra District,  
Agra.

This humble petition of the inhabitants of the village of Kunia in the Agra Tahsil, respectfully sheweth.

That during the past season the rains were so scanty that our grain crop was an utter failure, that when the remaining quantity was almost ripe, an immense swarm of locusts ate

up our food before our eyes , that we are in consequence reduced to the position of being unable to pay our annual land tax

Under these circumstances we humbly request that you will be good enough to make inquiries into our affairs and take pity on our deplorable state We earnestly pray that you will grant us such relief as shall seem needful to meet the necessities of the case But we respectfully beg to submit that any thing less than the full remission of the land tax for the year will be insufficient

And your petitioners will ever pray

We remain,

Sr,

Your Honour's most humble  
and obedient servants,

13th July, 38

1  
2.  
3  
4  
5

---

*(Memorial to the Governor in regard to  
Irrigation Works)*

Beswan,  
14th April, 38.

Memorial to His Excellency,  
Lord Linlithgo,

Governor of the U P.

May it please Your Excellency,

We the undersigned Lambardais, Patels,  
Zamindais, and inhabitants of twenty villages



of the Aligarh district, representing more than ten thousand people beg to call your Excellency's attention to the great need of irrigation works in this part of the country

The nominal rainfall of the district is below the average of many other places, and when in any year the rains are light or continuous, the crops suffer a great deal, to the disappointment and horror of an industrious peasantry

We, therefore, beg to lay this matter before your Excellency with a request that a survey of the region be ordered and that practical measures be speedily taken to develop the resources of this portion by irrigation.

And memorialists as in duty bound, will ever pray

We have the honour to be,  
my Lord,

Your Excellency's most  
obedient servants,

5th Feb, 38.

1

3.

4

5.

POSTAL CORRESPONDENCE  
(*Complaint against Post-office*)

Sarai, Iglas  
27th Feb., 38.

To,

The Post Master General,  
Lucknow.

Sir,

It is with regret that we bring to your notice the great inconvenience we are often put to by the irregularities practised by the officers of the Aligarh post office. Our letters sometimes are wrongly delivered and at other times they reach us too late. Packets are refused without sufficient reason. The notified hours are not strictly observed. There is caused unnecessary delay in depositing and withdrawing money from our Savings Branch, and in the booking of registered letters and money orders.

It was our earnest wish that matters be set aright without taking recourse to this complaint. Accordingly a deputation consisting of the respectable persons of this place waited on the post master and his staff to bring home to them our grievances, but all the entreaties fell flat on them. Hence we are making this complaint to you with the hope that you will take early steps to remedy our grievances.

Hoping that such things will not recur in future,

We beg to remain

Sir,

Your most obedient servants,

1  
2  
3  
4.

*(Complaint against non-receipt of a  
Registered Parcel )*

To,

The Superintendent Post Office,  
Aligarh Division,  
Aligarh.

Sir,

On the 25th Ultimo I posted a registered Parcel addressed to Mr Pushkar Raj Sharma from the Iglas Post Office under that Office receipt No 1226 dated the 25th June, 38 But as yet I have received no acknowledgment back nor any private letter from the man concerned, showing the receipt of the parcel

I shall, therefore, feel obliged if you will order an early inquiry into the whereabouts of the registered parcel in question

Thanking you in anticipation,

I remain,

Yours obediently,

Prem Narain Gupta

Dated the 30th July, 38.

Mohalla Patwarian,  
Iglas (Aligarh)

---

*(Reply to the Above)*

From the Superintendent,  
Aligarh Division

Aligarh.

12th Aug 38.

Dear Sir,

With reference to your letter dated the 30th July, 38 I have the honour to say that an inquiry is being made into the whereabouts of the said registered parcel which will be speedily sent to you on recovery.

( 465 )

I have the honour to be,  
Sir,  
Your most obedient servant,  
R. S Dube

---

*(Requesting for Change of Address)*

To,

The Post Master.  
Cantt Agra.

Sir,

As I shall be going home to P O Iglas  
(Distt Aligarh) during the Summer Vacation,  
will you be so good as to redirect all my letters  
to my address in that office

Thanking you in anticipation,

Dated the 5th June, 38

I am,  
Yours faithfully,  
R N Gang,  
Iglas (Aligarh)

---

*(Another Form)*

Dear Sir,

Will you be good enough to redirect all  
letters addressed to me to the address given  
below —

Agra.  
Dated the 5th June, 38

---

*(In regard to a lost Pass Book.)*

To,

The Post Master,  
Raja-ki-Mandi,  
Agra.

Sir,

While intimating the loss of my Pass Book for Saving Bank account No 17283, I send one rupee by money order for a fresh copy and request you to guard against the fraudulent use of the lost one

Yours faithfully,  
T N Dhar,  
13, Vaish Hostel,  
Agra

Dated the 17th March,  
1938

---

*(Newspaper Correspondence)*

To,

The manager,  
Leader,  
Allahabad.

Sir,

Will you be so good as to publish in the columns of your esteemed daily my grievances against the examiner of the Intermediate Third Paper in Hindi. The examiner seems to have set the paper in a fit of nervousness. The questions set are much above the standard and are out of course. It is in the interest of the examinees in general that he should be lenient in marking the third Paper.

1st April, 38

A sufferer.

*(Asking for a sample copy )*

To,

The Manager  
Hindustan Times,  
Delhi

Dear Sir,

Could you please send me a free copy of your esteemed daily at your earliest convenience ?

7th June, 1938.

Yours faithfully,  
Kewal Ram  
27, Hewet Park,  
Allahabad

—

*(Enquiring rates for advertisement.)*

To.

The Manager,  
Leader, Allahabad

Dear Sir.

Will you be good enough to send me at your earliest convenience the details of rates for inserting advertisements in the columns of your paper ?

10th May, 1938.

Yours faithfully,  
Shankar Sahai,  
4, Civil lines, Agra.

—

*(Becoming a Subscriber )*

To,

The Manager,  
Statesman, Calcutta

Sir,

I shall feel obliged if you include me in the list of subscribers of the daily Statesman I am to-day sending you a sum of Rs 10/- by money order Please send me the paper at your earliest convenience

Thanking you in anticipation,

Yours faithfully,  
Radha Raman Agarwal,  
Saharanpur.

Dated the 7th May, 38.

---

*(Commenting on wreckless Driving )*

To,

The Editor,  
The Agra Citizen,  
Agra

Sir

May I ventilate through the columns of your esteemed weekly a protest against wreckless driving of motor cars on the roads of our vicinity ? It is a positive danger to children who play about on the roads, to old men who cannot cross roads quickly, to women who with their veiled faces cannot properly see the way and to horse-drawn carriages and cyclists In writing this I am voicing a public grievance.

May I hope that the authorities concerned will adopt proper measures to discourage this dangerous practice of reckless driving '

5th April, 38.

Yours truly,  
Ram Bharose Lal,  
Gokulpur, Agra

LETTERS ADDRESSED TO THE POLICE  
DEPARTMENT

*(For the search of a lost child )*

To,

The Superintendent of Police,  
Muttra.

Sir,

I anxiously request the favour of your ordering early enquiries regarding the whereabouts of my son, aged four years, who has been missing since yesterday. His name is Kappo. I am enclosing herewith one of his recent photographs.

The following particulars may be of some additional help to identify him

- 1 Height 2 feet
- 2 Fair complexion
- 3 Wearing a coat of khaki colour
- 4 Having thick hair on his head

I hereby offer to pay a reward of a hundred rupees to the person who supplies me information leading to the recovery of the lost child.

Your most obedient  
servant,

Dated the 18th March,  
1938

Ram Shankar Gupta,  
Old city, Etawah



*(Application for a Procession Pass)*

To,

The Superintendent of Police,  
Agra

Sir,

Respectfully I request the favour of your kindly granting me a pass for leading a marriage Procession at 8 p m. on Monday, the 2nd inst, headed by two bands besides torch bearers

The procession will start from Kinari Bazar, passing through Rawatpura and will terminate in Kacheighat.

2nd May,  
1938.

I beg to remain,  
Sir,  
Yours obediently,  
Gulab Chand  
Agarwal Press, Agra.

---

LETTERS ADDRESSED TO DISTRICT  
BOARD AND MUNICIPALITY.

*(Request for village School)*

To,

The Chairman,  
District Board,  
Aligarh.

Sir,

We the residents of village, Kewawal, P. O. Iglas. most respectfully beg to bring to your kind notice our just need for a primary school at this place.

The population of our village is about 2000 and there is no provision for primary education. The nearest school is situated at a distance of four miles. It is not possible nor advisable to send small children to such a distant place. The result is that our children remain illiterate by idling time in useless things.

May we, therefore, hope in the interest of our children, that you will be good enough to sanction the opening of a new primary school ?

For this act of kindness we shall ever remain grateful to you

We beg to remain,  
Sir,  
Your most obedient servants,

1. ....  
2. ... .  
3. ....

Village Kewawali  
P O Iglas.  
Dated the 27th May, 38.

---

*(Complaint against nuisance)*

To,

The Health Officer,  
Municipal Board,  
Aligarh.

Sir,

Respectfully we, the residents of Barahseni Sarai, beg to bring to your notice that heaps of stinking rubbish are daily deposited at the end

of this Mohalla. They remain there for the whole day and night, creating an intolerable nuisance. Our warnings to the municipal sweepers have had no effect on them.

Should we hope that you will be good enough to remedy our grievance at your earliest

We are,

Su

Your most obedient servants,

1	house no	2
2	"	3
3.	"	4

13th July. 38

—  
*(Request for another light in a street)*

To.

The Chairman,  
Municipal Board,  
Hathras

Su

We the residents of the Delhi Gate beg to draw your attention to the cycle accidents which are so frequent in our street owing to insufficient light. The lack of light on the cross inside the lane is largely responsible for collisions between pedestrians and cyclists.

Under these circumstances would you be so good as to look into the matter and arrange for another light at an early date.

We remain.

4th Feb. 38

Su.

Your obedient servants.

1.	2	3
----	---	---

*(Requesting for a Vaccination Station)*

To,

The Health Officer.  
District Board  
Aligarh

Sir,

Respectfully we, the inhabitants of village Rampur. P O Iglas beg to bring to your kind notice that an epidemic of small-pox has broken out in our neighbouring villages. The lack of a vaccination station at a place near by makes us greatly nervous about the safety of our children.

It will therefore be in the interests of the children of this village, if a temporary vaccination centre be established.

Hoping a favourable consideration,

We remain  
Sir

Your most obedient Servants.

10th June 38

(1)	(2)	(3)
(4)	(5)	(6)

---

*(Information about Birth)*

To

The Incharge.  
Birth Registration Section.  
Kasganj Municipality

Sir,

I hereby beg to intimate for record in your office that a male child was born to my wife

at 7 p. m. on the 8th inst. in the house No 11672.  
Thanking you for this trouble.

Yours obediently,  
Haji Shankar.

Dated the 8th April, 38.

---

*(About Death)*

To,

The Incharge,  
Death Registration Section,  
Municipal Board,  
Allahabad.

Sir,

I beg to intimate the death of my grand  
father, B Sundar Lal at my house No. 113, at  
10 o'clock in the night

Yours obediently,  
Bhagwan Das,  
Bilampur.

11th May, 38

---

*(SCHOOL CORRESPONDENCE)*

To,

The Head Master,  
D. A. V. High School,  
Lahore

Sir,

As I am obliged to leave this station, I shall  
esteem it a great favour if you will grant a  
Transfer Certificate to my son, Shri Dhar of  
class X of your school.

17th Aug., 38.

Yours faithfully,  
Ganga Dhai Vakil.

---

To,

The Head Master,  
Coronation High School,  
Moiadabad

Sir, -

A piece of urgent private business requires my immediate presence at home May I have the honour to request the favour of your granting me leave for three days (i.e., from the 9th inst. to the 11th inst.)

9th June, 38.

Yours obediently,  
Shiva Charan Lal,  
IX B.

---

To,

The Head Master,  
Govt. High School,  
Jhansi

Sir,

With due respects I beg to lay the following facts for your kind and indulgent consideration

I am a poor student fatherless and motherless. I am maintained by a distant uncle whose income is hardly Rs 25/- per month Since the death of my father, my uncle has been giving me food and shelter, but his meagre means do not allow him to pay my school fees

I stood first in the 9th class securing a high percentage of marks. I have a keen desire to continue my studies and so approach you with the earnest prayer that you will kindly take me in either as a free student or as a scholarship-holder in your school.

I may assure you, sir, that I will never prove undeserving of the privilege I am now asking for.

I have the honour to be,  
Sir,  
Your most obedient pupil,  
Suraj Bhan Bansal.

17th July, 38

To,

The Principal,  
D. S. Inter College,  
Aligarh

Sir,

I beg to state that my nephew, Narendia-Deo of class XI has been down with Malaria since last night. He is not in a position to attend the college. Kindly grant him leave for to-day and to-morrow (i.e. the 11th and 15th inst) and oblige

Thanking you in anticipation,

11th July, 38

Yours sincerely,  
R. N. Nagar

To,

The Warden,  
Vaish High School,  
Aligarh

Sir,

My son has been admitted to class VII of your School. He wishes to live in the hostel. Will you be so good as to send me the necessary

forms of application and details of expenses etc '

Thanking you in advance,

11th March, 38

Yours faithfully,  
Ran Adhai Sharma

---

P B A S High School,  
Hathias  
16-4-38

Dear Sir,

I regret to inform you that your son, Dini Nath of Class VIII is very irregular in his studies. He often keeps away from school without informing me. His work in the class, as his examination report tells me, is very unsatisfactory.

Please sound a note of warning to him lest he may be detained in this class.

Yours faithfully,  
Bij Mohan Lal,  
Head Master.

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## OFFICIAL CORRESPONDENCE

### GENERAL HINTS

- (1) All official letters must be numbered
- (2) The official designation of the writer should be given after his name
- (3) The name of the person written to should not be given, but only his official designation. In the case of a private individual, his name may be given.
- (4) If the letter is accompanied by enclosures they should be noted in the margin of the letter



- (5) All official letters are formal and as such should be concise in form

— —

AN OFFICIAL LETTER SHOULD BEGIN WITH ONE OF THE FOLLOWING FORMS.

1. I have the honour to report for your information
- 2 In pursuance to (or compliance with) the instructions contained in your letter no            dated            I have the honour to state, (submit, forward etc )
- 3 I am directed to acknowledge the receipt of your letter No            dated            . .. regarding
- 4 I have the honour to acknowledge the receipt of your letter no            dated the
5. With reference to your letter, circular, memo, etc nos            ..dated .
6. In accordance with (or agreeably to) your circular no            dated            I have the honour to state            .            .

— —

*(Classification )*

- (1) Official and Demi-official letters.
- (2) Memorandums
- (3) Circulars
- (4) Notifications
- (5) Communiques.

— —

*(Official Letters (Forms of address))*

1 To the King.

*Salutation* —1 Sir,

2 Most Gracious sovereign,

3. May it please your Majesty,

*Conclusion* :—I remain,

With the profoundest veneration.

Your Majesty's most humble  
subject and dutiful servant,

*Superscription* —to the King's Excellent

Majesty

1 The Queen

*Salutation* :—Madam,

*Conclusion* .—I remain,

With the profoundest veneration,

Your Majesty's most faithful and  
devoted servant,

*Superscription* : To the Queen's

Excellent Majesty.

1 The Viceroy.

*Salutation* .—May it please your Excellency,

*Conclusion* .—I have the honour to be,

My Lord,

Your Excellency's most humble  
and obedient servant,

*Superscription* :—To His Excellency,

The Viceroy of India

2. The Governor

*Salutation* :—May it please your Excellency,

*Conclusion* :—I have the honour to be

Sir (or My Lord)

Your honour's most humble  
servant,

*Superscription* . — To His Excellency Captain  
the Governor of  
the U P

5 Commission

*Salutation* — Sir.

*Conclusion* — I have the honour to be,  
Sir,  
Your Honour's most obedient,  
servant.

*Superscription* — To the Hon'ble Sir Nicholas  
Breton, Commissioner of Agra

6 Indian Princes

*Salutation* — May it please your Highness,

*Conclusion* — I have the honour to remain,  
Sir,

Your Highness' most obedient servant.

*Superscription* . — To His Highness,  
The Maharaja of Patiala

— — —  
(*Demi-Official Letter*)

It is a communication written by an official  
to another person official or non-official.

(*Example*)

16, civil lines, Agra  
17th March, 1938.

My dear Sir

I shall let you know every thing in  
connection with your application for grant-in-  
aid as soon as I happen to see the D. P. I. who  
is likely to inspect our office next week

It is needless to send reminders after reminders.

Yours Sincerely,  
Kalka Pd  
Inspector of schools,  
H circle Agia.

--  
*Official Letters.*

From P W Maish  
To

The Sub-Divisional Officer

Dated. Aligarh, the 5th June 1938.

Sir,

I have the honour to inform you that I have no objection to placing at your disposal the sum of Rs 2000/- for relieving distress in your subdivision caused by the recent earthquake.

I desire that the money be well utilized

I have etc.  
P. W Maish  
Collector,  
Aligarh District

From

Mr. Hari Dayal Gupta,

To

His Excellency, the Viceroy of India

Dated Aligarh, the 1st June, 1938.

My lord,

I have the honour to present to your Excellency five copies of my work on "Legal claims of Women."

Should the book find favour with your Excellency, may I hope that your Excellency will be so gracious as to extend your patronage to it and to order the local Governments to do the same

I have the honour to remain,

My Lord.

Your Excellency's most

Obedient and humble

Servant,

H D Gupta

---

(Memorandum)

A memorandum is a communication used in replying unimportant letters applications, petitions. It contains either some request or remark

No .

The Board of High School and

Intermediate Education,

Allahabad.

Dated the 5th Sep , 38

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(Memorandum)

With reference to his application dated the 1st Sep , 37 asking for permission to sit privately for the coming Intermediate Examination, he is informed that he may better consult the Inspector of Schools in his Division

D. N. Mukurjee,

Secretary,

Allahabad Board.

---

*(Circular Letter.)*

A circular Letter is a Communication addressed to a number of persons.

From

The Registrar,  
Agra University, Agra.

To

The Principals of affiliated Colleges.

Dated Agra, the 11th March, 38.

Sir,

I have the honour to request you that a list of the members of your College Staff with their qualifications be sent at your earliest convenience.

I have the honour to be,  
Sir,  
Your most obedient servant,  
S S. Sharma,  
Registrar,  
Agra University.

---

NOTIFICATION

A notification is a sort of formal announcement giving official notice or information to the Public or to individuals. It is generally framed in the third person and is signed by the officer who issues it.

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*(Notification)*

It is hereby notified for general information that a competitive examination for recruitment to the posts of Sub-Deputy Inspectors of Schools will be held next July. The copies of the rules and regulations governing the said examination may be had on application from the Superintendent, Government Press, Allahabad. None but the residents of the U. P. can sit for the examination.

The Secretary,  
P S C,  
U. P.

— —

*Communiqués* :—A *communiqué* is information given publicly through the press. It has no salutation and complimentary close.

— —

*(Communique)*

A competitive Examination for admission to the Royal Indian Navy will be held on October 25th and the following days.

Candidates desirous of seeking admission may apply on prescribed forms to the Secretary, P S C Delhi on or before the 1st of July 1938. Copies of the application forms and rules and regulations may be had from the secretary.

the 10th March, 38

P. S. C.  
Delhi

— —

MISCELLANEOUS LETTER.

FAREWELL ADDRESS

TO

F. J. Fielden, Esq., M. A. (Lond.), M. A.  
(Cantab)

Principal, Agra College, Agra

Respected Sir,

It is with mingled feelings of joy and sorrow that we have assembled here to-day to bid you farewell - joy because you are going to occupy the distinguished chair of English at a distinguished University and sorrow because we are losing in you a most beloved principal, scholar and man

To recount the many qualities of head and heart which Providence has so generously lavished upon you would be a vain endeavour. The Agra College will ever remain grateful to you for your manifold services and numerous reforms introduced in your regime. You were an embodiment of truth, justice, benevolence and love. To know you Sir, was to love you and to be with you even for a moment was to be elevated.

Great as has been your contribution to the administrative side of the College, it has been greater still on the teaching side. We know what profound scholarship, what originality of thought and what originality of judgment always characterise your teaching. You have rightly laid stress on culture and character and every one who follows in your foot steps emerges out a better man. If there is any rod by which you seek to heal a breach in the discipline of the



College, it is the rod of love. A solace to the distressed, an example to the industrious, and a scourge to the wrong doer. you have been verily a "guru" in the oriental sense, and won an abiding place in our hearts

We beg to assure you, Sir, that in whatever sphere of life we may be placed, your venerable personality will always be enshrined in our memory. We shall cherish your loving memory as long as we live. We also fervently hope that, though out of sight, the students of Agia College, with whom you have so closely associated for about twelve years, will never be out of your mind.

We beg to remain.

Sir,

Your Most Obedient Students,  
Agia College, Agia

Agia,                    }  
Sept. 23, 1937        }

—

## USEFUL ABBREVIATIONS

R S V P.	Answer if you please
A. M	Ante-Meridian
P M	Post Meridian
A. D	Anns Domini-in the year of our Lord
B C	Before Christ
C I E.	Companion of the Order of the Indian Empire
C W. O.	Cash with order
Do	Ditto
Ref	Reference
Afft	Affidavit
B/C	Bills for collection
D/D.	Demand Draft.
lb	Pound (Weight)
M/O.	Money Order
N P.	Notary Public.
P O	Postal order
T/T.	Telegraphic Transfer
D O.	Delivery order
O R	Owner's risk
D L O.	Dead Letter Office.
R M S.	Railway Mail Service.
C. S I	Companion of the Order of the Star of India.
M. B. E.	Member of the Order of British Empire.
K. C S. I.	Knight Comander of the Star of India
I C S	Indian Civil Service
I P S.	Indian Police Service
I M. S.	Indian Medical Service
P. C. S.	Provincial Civil Service
L A.	Letter of authority.

Ad Val	Ad valorem—according to value.
Bona fide	In good faith.
e g	Exempligratia—for example.
etc.	et cetera
ibi.	ibidem—in the same place.
i. e	idest—that is
M. L. C	Member of the Legislative Council
M L A.	Member of the Legislative Assembly.
M P	Member of Parliament
N B	Nota bene—Note well.
O H M S	On His Majesty's Service.
P S	Post Scriptum—written after.
E & O E.	Errors and omissions excepted.
Vs	Versus—against
viz	Videlicet—namely.
B A.	Bachelor of Arts
B Sc.	„ „ „ Science.
B Com	„ „ „ Commerce.
B. Sc Ag.	„ „ Agricultural Science.
B Ed	„ „ „ Education.
LL B	Bachelor of Laws.
M A	Master of Arts
M. Sc.	Master of Science
M Com.	Master of Commerce
M Ed.	„ „ Education.
LL M	Master of Laws.
Ph D	Doctor of Philosophy.
D Litt.	Doctor of Literature
D Sc.	Doctor of Science
D Ed	Doctor of Education
LL D.	Doctor of Laws

